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# THE NEW ERA

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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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JANUARY 1936

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# THE NEW ERA

## IN HOME AND SCHOOL

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### Outlook Tower

IN the four winter numbers of *The New Era*, we are endeavouring to show that all our educational practice—not only in the art and craft rooms but throughout school and home—should aim at keeping alive the freshness of outlook, the vivid curiosity, the desire to create, which are so characteristic of the young child and so curiously often lacking in the older child when we turn him out of the mill of our schools as a finished product.

This issue and the next will enlarge this theme and discuss the creative activities, drawing, painting, modelling, hand-work, music-making, and rhythmic movement. And in the leading article for February, we hope to sum up the main tendencies revealed in the four Self-Expression numbers and to emphasize those points which will be of most value to parents and teachers.

MEANWHILE, we feel that this January number is particularly interesting, if only because so many of the articles have two points in common, whether they deal, like those by Mrs. Eccott and Mr. Heath, with the development of children's art and the difficulties which teachers have to face, or whether they describe the building of a theatre, or the making of metal work. Firstly, all these articles stress the importance of relating art more closely to practical life, so that creative work becomes a habit, not merely a treat to be indulged in once or twice a week. And secondly, so many of our contributors emphasize the value of forms of creative work which can be

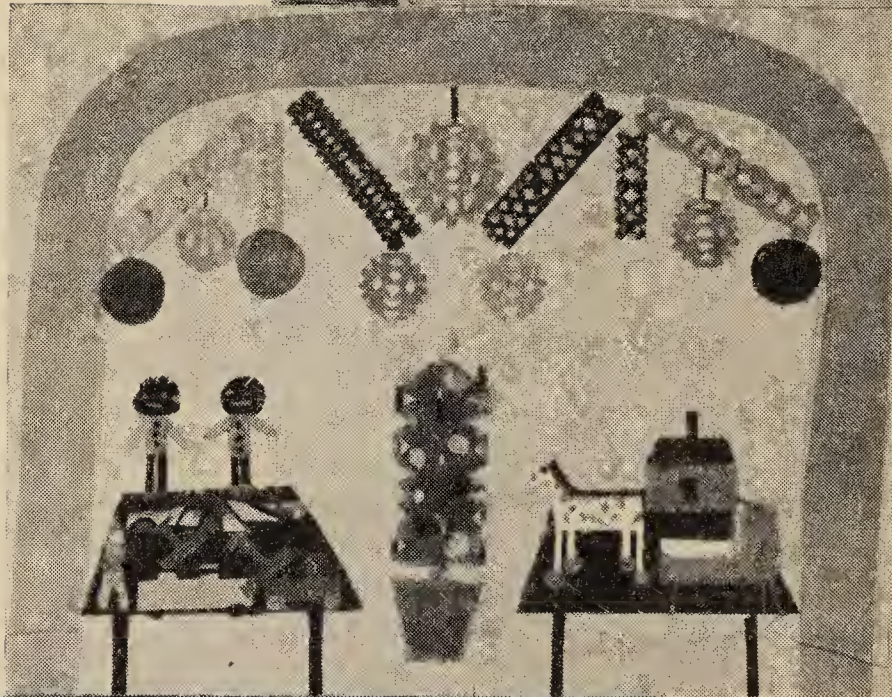
undertaken by a group and are of definite use to others.

Last year, the late Dr. J. J. van der Leeuw wrote in these pages of his ideal—the Workshop School—where the workshop would be the starting point of all school life. Then the child would acquire academic and technical knowledge as he needed it and always in direct relation to its practical application. Here too the studio would be as greatly honoured as the playing field in the average school to-day and there would be no need to clamour for self-expression, since every child would develop both the executive and visionary sides of his personality, and work creatively as a matter of course.

DR. J. J. VAN DER LEEUW's dream may not yet be realized, but readers will find many of his ideas implicit in such different articles as those by Mr. Kees Boeke, pioneering in Holland, and Mr. Linfoot, working in the more conventional medium of a senior school.

This same theme is followed in the articles on play-making and they too show the same tendency to link up individual expression work with projects embarked on by whole groups of children. Here perhaps lies a clue to the complex of problems summed up so admirably by Mr. Boeke as 'learning to live and work together'. For in this way the very real dangers of self-conscious, unyielding individualism can be avoided. Just as art must always be seen in relation to life, so too the creative efforts of the individual must be seen against their proper setting, the community and its needs.





Three paper cuts which show the qualities of observation and memory, sense of decoration and dramatic effect. They were made by children of 11 and 12 at a Private School.

(Reproduced by courtesy of Messrs. Evans from "Teaching Creative Art in Schools.")



# The Teacher and Creative Art

Rosalind Eccott

**part-author of 'Teaching Creative Art in Schools', indicates some of the stages through which young children pass, discusses the attitude of teachers and parents and analyses some characteristics in older children's work.**

PROFESSOR CIZEK says, 'We must not teach the child, we must try to learn from him'.

All successful efforts to obtain creative work in the drawing lesson must be based on this first principal if art is to be a real form of self-expression for the child and not merely a manifestation of ill-digested adult ideas.

Some time ago this principle was taken to mean that we must leave the child alone. Even Professor Cizek, badgered beyond endurance by seekers for a ready-made formula which would save them the trouble of thinking for themselves, declared, 'I have no system'. But I know from experience that children left to their own devices become less and less satisfied with their own work, and I know from experience that Professor Cizek does not leave the children alone. His original aim of allowing the child to grow, develop and mature is still his aim and he tries to learn how to do it from the child. I believe that of all the teachers who have devoted themselves to the study of children's art, this pioneer is still the soundest and the least superficial.

In my work I teach children from five years old to seventeen, some of them poor, some of them very poor, and some well-to-do or actually rich. The aim I try to keep in view is to give every individual an opportunity to express himself as fully as possible within the stage of development he has reached. As anyone with any experience in teaching will realize, this cannot be done by a negative attitude, such as is suggested by the 'let-them-alone' school of thought. To begin with, the teaching of children over thirteen must be approached quite differently from the teaching of younger children. While children are still drawing with symbols,

and most of them do this until they are nine or even twelve, the teaching takes the form of suggestions aimed at enabling the child to express himself more fully and completely at each stage. Naturally this implies a knowledge of each stage and of the formulas then employed, but commands or even suggestions based on the adult conception of the objects for which the symbols stand are definitely wrong. It is a mistake, for instance, to refer to questions of proportion or size; for the natural way for a child of this age to draw is the manner so often employed in great periods of the past, that of making the most important thing the largest. Nor does the teaching include any reference to the scientific or intellectual aspect of art such as the European way of producing the illusion of the third dimension, to any colour theory, or to techniques divorced from reality as in the laying of washes in water colour.

Any criticism levelled at these three characteristics of early art, emphasis of importance by size, flat treatment, and individual colour phantasy, tends to break down the child's self confidence and pleasure in his work. When this occurs the main object in teaching drawing has been destroyed, and one should never lose sight of the fact that the chief—if not the only—reason for including this subject in school work is that it gives the child a legitimate emotional outlet and means of self-expression.

The children whom I teach and who are at the earliest stages of the formula are boys and girls aged five, six and seven at Raleigh L.C.C. Junior School, Stepney. They are very poor, but full of joy and enthusiasm for drawing and painting. This is largely due to the wonderful system of free discipline which is in force





*Painting by a child aged 8 (by courtesy of the St. Pancras House Improvement Society)*

there. Nowhere else do I teach five year olds, but in the voluntary art club which I have at St. Pancras there are a few boys and girls of six. These children come from different schools and some of them have already had their confidence shaken. It is not as a rule very difficult to re-establish it at this age if one is reconciled to the fact that the first few efforts will be rather incoherent.

Quite recently, I have started another painting class for girls from six to twelve, for the Guild of the Holy Child in Pimlico. They are good class artisans' children and although some of their fathers are out of work, they are still members of a class distinct from the very poor with whom I deal in St. Pancras and Stepney. There is, however, no noticeable difference between the work of the six and seven year olds. Indeed I have seen the drawings of young children of many different nationalities, and there was a certain family likeness in all of them. Generally speaking, there are no differences due to nationality or class in young children's work, and though the subject matter may vary the treatment is very similar.

Until the children are ten or eleven, the teaching remains the same. Special encourage-

ment and appreciation are needed when the work shows particularly imaginative colour or special care in the treatment of detail, or when there is an unusual sensitiveness to rhythm. The former points can very well be commented on publicly for the edification of the whole class, but the latter is better kept for the artist's private ear as it deals with a point beyond the grasp of some of the children and one wants to guard against muddling or depressing any one child.

Between the ages of eight and eleven years, I believe that certain differences are apparent in the work of the very poor children and that of the artisan class in, say, Pimlico. The Pimlico children appear to have a greater love of decoration and less tendency to copy each other and a more individual treatment of similar sub-

jects. But this statement can only be made tentatively as the Pimlico club has only been running for a short time.

In dealing with the twelve and thirteen years (and I have a fairly wide experience here), the teaching technique has to alter a little. At this age, the children generally change over from the formula stage to that of pseudo realism, and the universally experienced subjects such as 'The Family' or 'Lady Shopping' are better replaced by subjects bearing directly on each child's personal interests. The best work of this age group at St. Pancras was done in response to 'Hopping,' 'Christmas or Jubilee Parties,' while in the private school I visit, the most successful subjects were 'The Farm,' 'Winter Sports,' or a 'Country Scene'. In Pimlico, the best pictures so far have been of boats or pictures of a stage, for most children know and love the river and many had apparently been taking part in dramatic performances.

In this pseudo realistic stage, drawings can be satisfactory for different reasons, because of their dramatic qualities, their feeling for significant form, their rhythm, or colour, their observation, or—most common of all—for their decorative qualities. No one picture will



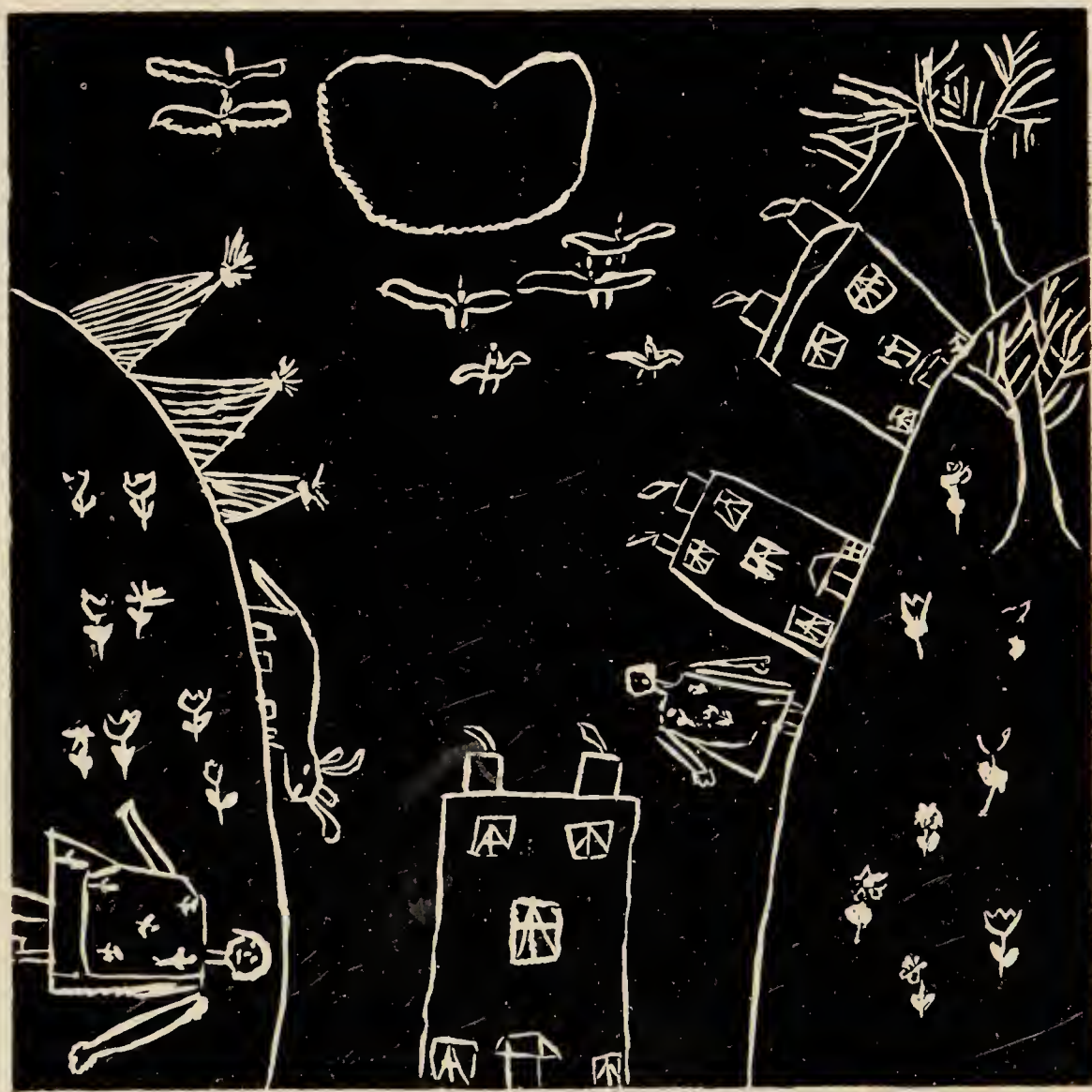
have all these qualities; indeed most will only have the germ of one, and it is the teacher's business to discover which quality each drawing possesses and to give direct suggestions and encouragement which will help forward the fullest expression of that quality irrespective of whether the teacher's own work displays it or not.

There is, I think, a difference between the attitude of the well-to-do children and the poorer ones towards their work at this stage. The richer ones are far more timid in their undertakings, possibly because of the attitude of their parents. The well-to-do parents are very apt to discourage the child either because they are comparing its work with that of some other precocious child of the type whose drawings illustrate certain Horsey books or because they don't wish to appear to be that boring thing, the doting parent. Or they may even think it beneficial to squash their offspring. This attitude is rather prevalent among the staff too, although how a child (or an adult either) can be expected to produce creative work without being pleased with it and saying so remains an unsolved mystery. On the other hand, the parents of the cockney children, if they consider the matter at all, sometimes roar with laughter at their offspring's work, but almost invariably end up by saying 'it ain't 'alf bad for a kid, is it?'

The difference in parental attitude accounts to a considerable degree for the more conventional aspect of some children's work, for the better class children try to copy some observed adult formula behind which to shelter from the clever remarks

of the grown-ups. From what I have seen of boys of this age, I should say that they are not quite so susceptible to misinformed adult influences, and are able to hold more steadily to their own course.

From thirteen onwards, I only teach girls at a better-class school, so that I cannot compare their work with that of their less well off contemporaries. Here again, my whole aim is to find out the type of work which suits them best and through which they can express themselves most fully. They have already an adult's outlook and attitude to art and they can safely be treated as art students. Here art teaching does indeed become a training for leisure and



*Lino cut by a girl aged 9 (by courtesy of St. Pancras House Improvement Society)*

the course must aim at forming reasonable standards of taste in art and applied art, and here home traditions are often, if not always, of great service.





Design by a pupil of 17 at Stirling High School



# Art Education and the Pre-Adolescent

Dudley Heath

**Lecturer on Method at the Royal College of Art, Author of 'Art Teaching' ('Encyclopædia Britannica'), 'The Training of Art Teachers for Schools', etc., who deals with the difficulties of the young art teacher faced with the problem of guiding the adolescent through the years of stultifying self-consciousness, and who discusses also our reactions to the impulsive art of childhood.**

ONE of the most important questions of art education to-day is concerned with the pre-adolescent and the early adolescent. All the various theories about the freedom of the child, which have their truth or their part truth, and are inherent in the historical sequences of educational thought from Pestalozzi's time, leave almost untouched the real difficulty that the young art teacher has to face. How is he to guide his pupils through those difficult years of self-consciousness and urge them towards realities which demand a readjustment of mental conceptions?

## Phantasy and Realism

The child growing in a healthy home environment readjusts his mental conceptions naturally and easily enough. He translates his desires, his ideas about life and things, by a gradual process which saves him from any violent mental jolt. He lets himself down easily, as it were, admitting that he has revised his views about certain things, at the same time holding steadfastly to the more realistic values associated with his discarded fancies. For instance, a boy of eleven may become enthused with the practical work of his school, crafts, biology, and natural history, and yet still persist in taking his teddy bear to bed with him, behaving towards it as though it were a living reality, though he will admit at the same time, that he wouldn't like his friends to know.

The processes of education have to discover

a more sympathetic means of readjustment in the schools. The very nature of organized education renders this a very difficult thing. Admitting all that has been said and written about allowing the child to expand and grow freely without undue adult influences, the child is after all an intensely receptive unit in a community of units, the larger and more dominant proportion of whom are adult units. The child, as a sentient and imitative animal, is only too apt at picking up ideas and methods from the adult world that surrounds him. Even in the most propitious surroundings, much that he experiences is made up of unselected and promiscuous realities, which, when very young, he is able to sublimate with a purifying fancy. This vitalizing faculty soon needs relating to the actual realities of life with which his awakened consciousness is becoming every day in closer contact.

A young art teacher in training once bemoaned the fact that the boy of eleven plus was such a terrible little realist that he had lost all his earlier imaginative faculties, and when he was stimulated to do free expression drawings, he could draw nothing but motors and engines, with the sole idea of making them look as real as possible. This incident symbolizes much of the art teacher's difficulties. It was pointed out to the teacher that this passionate urge towards realism was not a lack of imagination but a very natural though transmuted form of the child's earlier fancy or imagination. All these realities to the child of eleven plus are miraculous and



completely satisfying stimuli to his growth and desire for experience, where, in imagination, he can command and control his own destiny. The problem deepens when we consider that with this urge towards realism comes an inevitable desire for technical facility, accuracy, and general knowledge concerning everything. His own early drawings, to this little realist, are something to be laughed at, or even quite contemptible. This is no sudden perversion, the whole growth of the child's desire to express himself is one constant striving to greater precision, greater accuracy, greater realism, as is the story of the human race.

## The Approach to Technique

To those who are already converted to the absolute necessity of conserving the child's freedom, and are indeed new educationists, this is the real problem at issue. Every bit of help is needed in discussing it and it may perhaps be defined as the need for finding the right means of grading the formal approach to technical exercises, so that the child's growing demands shall be satisfied, and at the same time, his independence and freedom safeguarded.

We should be prepared to grade our approach to the training of the pre-adolescent through his interest in realities; the attraction which machinery, motive forces and the qualities of things have for him. His imaginative urge towards controlling and understanding these forces is closely associated with those qualities which we call æsthetic. They are not to be isolated. The boy is keenly interested in the streamline of motor-cars. This appeal is as much an æsthetic one as a mechanical one, and so we have mechanics and purpose wedded to the emotional æsthetic.

It will be found that talks on the origin of implements and materials, and experiments in their technical use is an inspiring motive for a course, and can be graded easily to appeal to all ages. This makes the art lesson an adventure and links it with all other activities, for man has always evolved new implements to express the progressive qualities of his conceptions.

Offer the boy implements which can express

qualities. Let him gradually understand that art is the expression of qualities through implements and materials, and that it is therefore a highly selective language. The quality of line, the quality of form, mass, colour, the relativeness of one thing to another, all have their media of expression. His sensitiveness to qualities will grow with his ability to use implements rightly and in the process he gains confidence in his power of selection. His technical facility will develop in harmony with his creative impulses. Art will mean the adventure of discoveries, not merely a process of reproduction and imitation.

No activity should be outside the interests of the art teacher. The boy's hobbies, sports, mechanics, physics, all have their relationship to his æsthetic appreciation. The adolescent is striving for unity and control. Let art be the means by which these are achieved. Art, as Bergson has said, enables us 'to penetrate further into reality'.

## Primitive Art and Technical Achievement

The impulsive charm of a child's art work as an interesting transient stage in his growth to maturity of conception and expression must be related to a clearer understanding of the attitude we expect youth to take up in relation to our modern processes of production. We react to the child's art in proportion to the lack of vitality that exists in our everyday products. Our imaginations have been awakened by the fearless enterprise of our pioneers in mechanical inventiveness, and we can only discover analogous fearlessness in the work of child-like and primitive art. So-called traditional art seems tame and safe in a world which experiences heroics in other activities. We are fearful of losing our hold on the links which bind us to the past, but at the same time, we are inclined to confuse immaturity with essential progress towards fresh inspiration.

The new education cannot ignore our marvellous technical achievements. Primitive art is not, and never can be, in harmony with such achievements. If our art is to be primitive it will be because we are fearless in experimenting with new materials and new processes



with a correspondingly new conception of purpose. We may then discover a consecutiveness and harmony between the impulses of the child and the achievements of the adult. To minimize the value of technical achievement is to deny the sanity of that urge which impels man to surmount every difficulty in his path in his passionate search for ultimate knowledge.

The youth to-day, in his early years, is imbued with the technical miracles of modern inventions. The true romance and appeal to his spiritual nature comes through these miracles. If we are to conserve the freshness and fearlessness of the child, it must be through stimulating an early knowledge of the meaning of this human urge. The child is more likely to be father to the man if he is offered ex-

periences which will promote this knowledge. The child indeed, to-day, is mature in many respects at thirteen, if we compare him with our own generation of the same age. If his environment and conditions are right, he is none the less youthful. His opportunities have offered him experiences which develop his initiative in numerous directions, mostly in what we may term the technical aspects of life and activity. He is youthful withal because he takes these things for granted, as his right, which assuredly they are. He is fearless because he understands the road he is travelling, or thinks he does—we none of us can claim more. He will grasp essential principles more easily than the adult because he has grown up with the new technique.

# Drawing and the Young Child

Katie Daniell

**the Headmistress of a Liverpool Infant School describes the young child's delight when he is allowed to draw freely.**

**C**AN we remember far back enough to understand what it may mean to a child to be able to draw? Can we forget all we have tried to learn about perspective and the way things ought to look, to realize that once we saw a vision and not our reproduction of it? And if we cannot of ourselves remember these blissful states of ignorance, if we watch children who are given the necessary conditions and opportunities, we will see that at least for them, technique as yet holds no deadening restrictions.

If there is paper large enough, if there are pencils, crayons, paints, brushes, sponges, and if one happens to be lucky enough to be in a school or home where one is allowed to create when the creative urge is upon one, then there seems to be no barrier between what might be and what is.

To draw, perhaps to see portrayed some of the strange sights that live inside one's head; to draw, perhaps to show someone else the thoughts one has no words to express; to draw, perhaps to find quite suddenly with a rush of delight and a sense of power that one has

created, that something has come to life that was not there before. To draw, to hold a brush, a crayon, a pencil, to fling out an arm and discover a line, a fascinating line that turned here or there would make it into a man or a tree, to dip into colour and spread it out and make green or red what was only white before. What a delight! To draw, to tell a tale of self, to reach out and actually be just what one wants, to fly, to speed, to dash through tunnels and away from the cramping influence of adults who have that destroying power of making one's dreams less real. To draw and live in a house planned and peopled just as one wants. To draw all one's enemies, known and unknown, and with absolute power annihilate them or hold them in captivity if one is not sure that they may turn out quite lovable after all. This is to draw. If you have forgotten, stand behind a group of five-year olds and listen to the soliloquies which are going on, as they set to work with pencil and paper. "That's a gaol. That's a bad man, he would go down the quarry and his mother said the copper will cop



you and he did. And the cop said don't you go down there again, or I'll lock you up. So I said O.K. but I did and he copped me. And there's a feller locked up, he went to meet his dad and his mother said no. But he did, so he's locked up. An' there's a lot of fellers all locked up, they stole a ride on a boat, and they never paid, an' they all got shoved off and locked up. And that feller tore his pants.'

'That chap he's going to get killed anyhow, 'cos there's a man shooting and if he misses him, he'll fall in the water, and if he swims then look there's a shark all waiting for him, so he'll be dead anyhow.'

'Look at the little lad on top of the lamp-post, he can see everybody, nobody can catch him.'

'There's a war, the goodies fighting the baddies.'

'Kids getting apples and a man trying to catch them but he can't catch them.'

'That feller shoots that feller, but he's got a parachute and gets away.'

And so the tales go on. The children are

living, thinking, expressing some of the thoughts that crowd their minds, working out problems, identifying themselves with people, animals, and even nature itself; with every picture they draw they are widening the circle of their experience. Once they have realized the thrill of 'doing big pictures' as they call it, they begin to 'see,' to criticize their own drawings and other people's, to look out for tricks of the trade, to eliminate, to design. Then they are ready to lap up all the technique a teacher can give them. They have something to draw, they have seen what it looks like, and now they want the most effective way of reproducing it for others to see as well. To draw, to see, to understand what one has seen, to be able to reproduce it for another to interpret, to capture the illusive quality called life, if we can give our children this opportunity we have opened a door for them that all the examination fevers in the world cannot wholly kill, but which on the other hand may survive long after the examination results have been forgotten.



*Grand National—Chalk drawing by a seven-year-old*



# Manual Work in the Bilthoven Children's Community

Kees Boeke

**discusses the importance of relating craft work to reality and describes the way in which his pupils have helped to build up the community at Bilthoven.**

**H**AND-WORK fills a different place in the life of our children's community from that which it does in most schools. Usually it is meant to give opportunities to the children to express themselves and to create, because this is considered necessary for their development. I should be the last to minimize the importance of this. As a result, however, of the way in which our work has sprung up and grown, we have up till now, I am sorry to say, not been able to give an at all adequate place to this aspect of manual work. For we were obliged by sheer necessity to devote so much energy and time to the directly necessary hand-work that we have had, until now, to postpone the creation of beautiful objects to a later date, when our immediate wants will have been supplied.

In a way I am indeed sorry for this, but in a way I am not, for it tends to keep us at least to some extent in touch with the simple realities of life.

## Supplying the Community's Needs

In comparison with other schools in Holland manual work fills rather a big place in the life of our community. Not only does each child spend more time on it than do the children in the ordinary institutions, but in our systematic classification of school subjects five divisions are devoted to it.\*

From the time, a few years ago, when our work started in a most primitive way, until

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\* See *The Children's Workshop Community, Bilthoven, Holland*, obtainable from the *New Education Fellowship*, 1s. 2d. post free.

to-day when more than a hundred boys and girls of all ages are happily at work, we have always been obliged to manage as best we could with the very limited means at our disposal. We had nothing at all in the beginning and it was only after some time that we got a few tools and that we collected packing cases, in order to use the wood, and old cardboard boxes to make the cardboard objects we needed. We actually organized a collection among the inhabitants of Bilthoven, about the time of spring cleaning (which, as you may guess, is a very important time in our tidy country!) and got quite a considerable amount of material and a number of objects of various kinds which we could use. Very soon the children began to undertake the responsibility of keeping the building clean and to make pieces of furniture and didactic material we needed.

## Learning from Experience

When after more than three years of experimental work a special building was given to us, we were able to arrange things more in the way we liked, and when last year a hall with a platform was added to the building, we made adequate arrangements for manual work by devoting the hall, the room under the stage and another room to the various kinds of hand-work. It is only now and then that concerts and other performances are held in the hall, so that most of the time all the rooms mentioned can be used freely for carpentry, painting, bookbinding and other cardboard work, clay modelling and so on.



I think I may differ somewhat from some of my colleagues in the regard to the importance of very exact finish of the objects made by the children. In Holland it is customary to demand from them a very precise way of working. This can be got of course when a group of children works under the constant supervision of a teacher. With us however the children very often have to help themselves as best they can, as they work largely individually so that a teacher is not always present. This means that often the work is not as well finished as we would like, but I think there is also an advantage in this, provided the child does his very best to make what he is producing as well as he can. I believe that in this way the children find out by experience the need for greater exactitude. Personally I love to see the sometimes very primitive products of children's work. I prefer them to the perfect and uniform objects sometimes seen, which somehow bear the stamp of the high marks the children have received for them!

I remember how one of our rather rough boys, years ago, one day came to 'the workshop' with the rusty blade of a spade. He had found it in the wood, and came to me with the usual question, 'Kees, can you make use of this?' 'Yes, rather; of course I can', I answered. So Jan worked at the old piece of iron with sandpaper, made a wooden handle for it, painted it red (!) and offered it to the workshop. We used it for years afterwards. Once one of the girls proudly produced a shirt as a birthday present for me, but I wish you could have seen it! I have called it a shirt, for it was intended to be one, but I am sure that in no sewing lesson would it have fetched even the lowest marks. But it was so lovingly done. And, strange to say, this same girl, who was notoriously untidy and inaccurate in her work, has since got her two state diplomas for manual work (wood, cardboard and clay) and needlework and now works extremely handily and well. I like to see a child, with his head a little on one side, admiring his own production, caressing it as it were with his eyes. I am sure it helps to give the joy of work, more than when under the disciplinary charge of an adult a perfect article has been produced.

As the Children's Workshop Community

has no grants or endowments we have had to do all kinds of work ourselves. The children have made 30 small cupboards for the children's books and other belongings, several large wall cupboards, 50 chairs, dozens of tables, numberless smaller pieces of furniture and sundry other articles we needed. They also did bigger work: they cut down a large number of trees, made a high fence round our grounds at the back of the building, where we can have our gymnastics, our shower baths, open-air meals and so on. They built a large bicycle shed with the necessary racks (a very important thing in Holland); they also did odd work in concrete and in asphalt, when we wanted a pavement by the entrance and a pond in front of the building. The girls sewed the curtains we needed and did other useful needlework, while they also shared in and enjoyed the work I enumerated before.

### Making Our Own Apparatus

Beside all this carpentry, painting and other manual work which more and more supplies the children's community with all the objects we need to carry on our work, the children also do all the cleaning of the building. They look after the central heating, and what is specially important, they also make a large number of small objects which help other children in their ordinary school work. Thus for instance they will help to make simple instruments for experiments in physics and all kinds of didactic apparatus which will help other children to correct their own work or hear their own lessons. Thus their manual work is nearly always work for the community. Very strangely this is the case with another kind of manual work I have not yet mentioned: we have a large nursery garden with an area of some four acres. Here each child goes to work for two hours a week to help to grow the vegetables, the potatoes and the fruit which very substantially help to keep the work in existence. The teachers, most of whom give their services quite freely and only some of whom receive any remuneration, are helped in this way to give their help to the children. Again the hostel, where some twenty children live, benefits by all the children's work.

It will be clear that with us the manual work

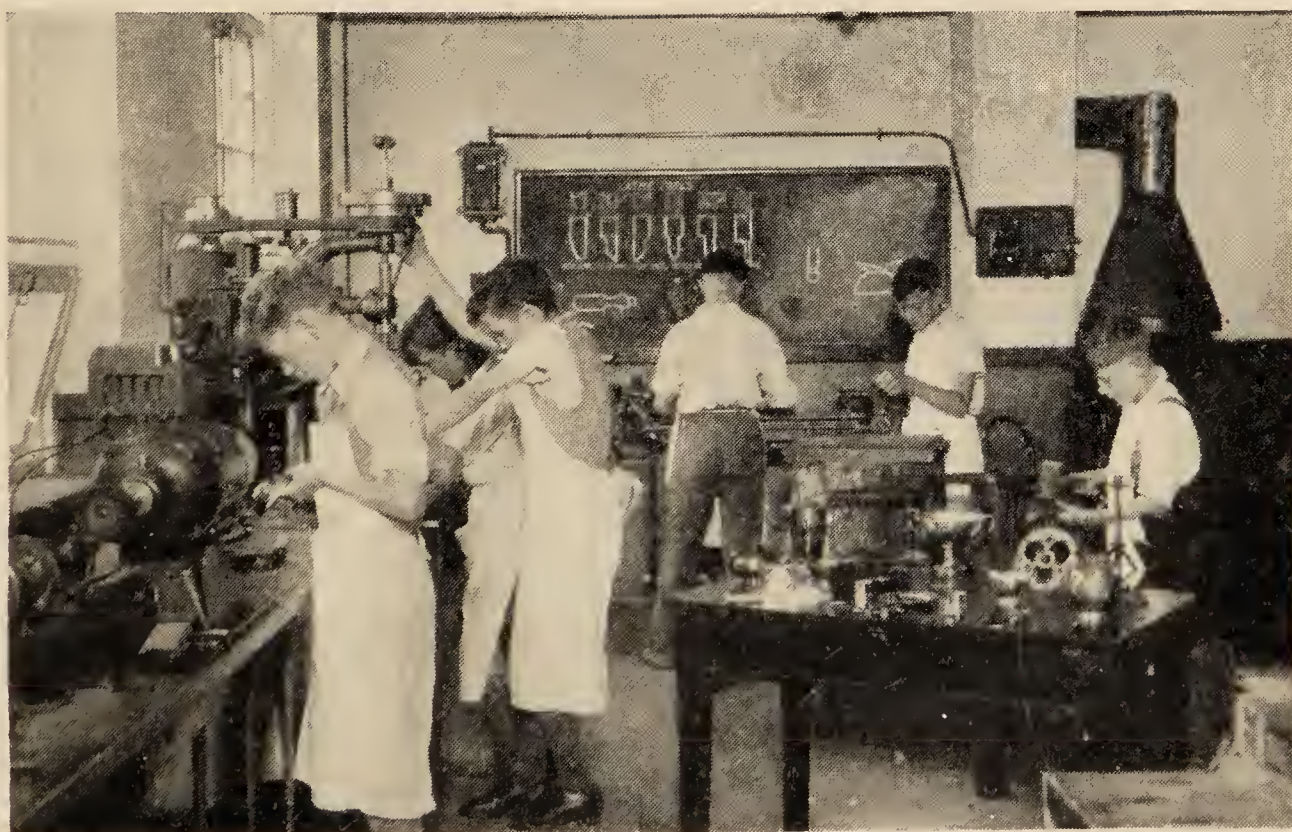


is a very potent factor in creating that community spirit which is so essential to the development of the individual, and also that our children learn to put their hands to all kinds of jobs, a fact that is sure to be of great value to them in later life.

### A Self-Supporting International Community?

Finally I want to add a few lines on the way in which we hope to extend our work: we are hoping that it will prove possible to make it international. We wish to let it develop, not into one large institution, but rather into a series of small units of at most 50 children each. For as the children manage the whole of the community life themselves, it would be too difficult for them if the groups were more numerous. At present we have children from all social circles and of parents of the most varied political and religious beliefs. But they are all Dutch, and as we aim not only at the formation of individuals but also at tackling the more general human problem, we feel that it is not enough when we demonstrate (as we are doing) how it is possible for a group of some 100 children to live and

work together happily without fear of punishments and the hope of rewards—without compulsion and yet in good order. We feel that it should also be demonstrated to the world, that groups of children of different nationalities can themselves manage a community in this way. If and when we have a British house, a French, a German, and a Scandinavian one added to our present nucleus at Bilthoven, it is our hope that manual work will more than ever have a central place in the life of the community. I am hoping that each unit will then specialize on one particular form of manual work: one on woodwork, another on book-binding, or printing, or the baking of bread, or laundry work. With some simple machinery the different groups will then be able to do a very considerable amount of work, and will indeed help to make the community as a whole self-supporting. The wider implications connected with the problem of 'living and working together' will be the subject of discussion of the Dutch Regional Conference which our group of the *N.E.F.* is organizing in Holland from April 14th-20th, 1936. We shall be very glad to welcome any readers of *The New Era*, who feel the importance of this subject at the present time of the world's history.



The Art Metal Work Room at Wisewood Senior School, Sheffield



# Craft Development in a Modern Senior School

Arthur E. Linfoot

**Headmaster of the Wisewood Senior School, Sheffield, discusses the influence of craft work in the development of both the quick and the slow pupil and describes the value of community undertakings.**

It has been my unique experience during the past six years to open two of the most modern senior schools in Sheffield, and to have the opportunity of studying two varying types of children. In the first school the children were largely drawn from the poor districts of the city, whilst in my present school they come from better homes. In both schools the majority of the children were those who were unable by attainment to proceed to Secondary Schools. It has been a most fascinating study to watch the children in both these schools gradually unfold and develop as they were introduced to the various crafts in the school. I find that, although they have not satisfied themselves, their teachers or their parents in their academic studies, yet when given the opportunity to make, fashion, model, build, draw or in any other way develop the creative faculty which is present in most children, and in some children to a very considerable extent, they bound into life and receive an impetus which gives them a new esteem and a new self-confidence. I have in my mind many cases of children who have been difficult to interest even in some of the crafts, but who have finally found a certain craft, art metalwork for example, which has proved to be all absorbing, and which has roused them from indifference to real interest and joy, the joy of self-expression. I am more than ever convinced that there are very few children, if any, whose interest cannot be so roused, and who cannot do good work in some branch of education if one can only find the right method of approach.

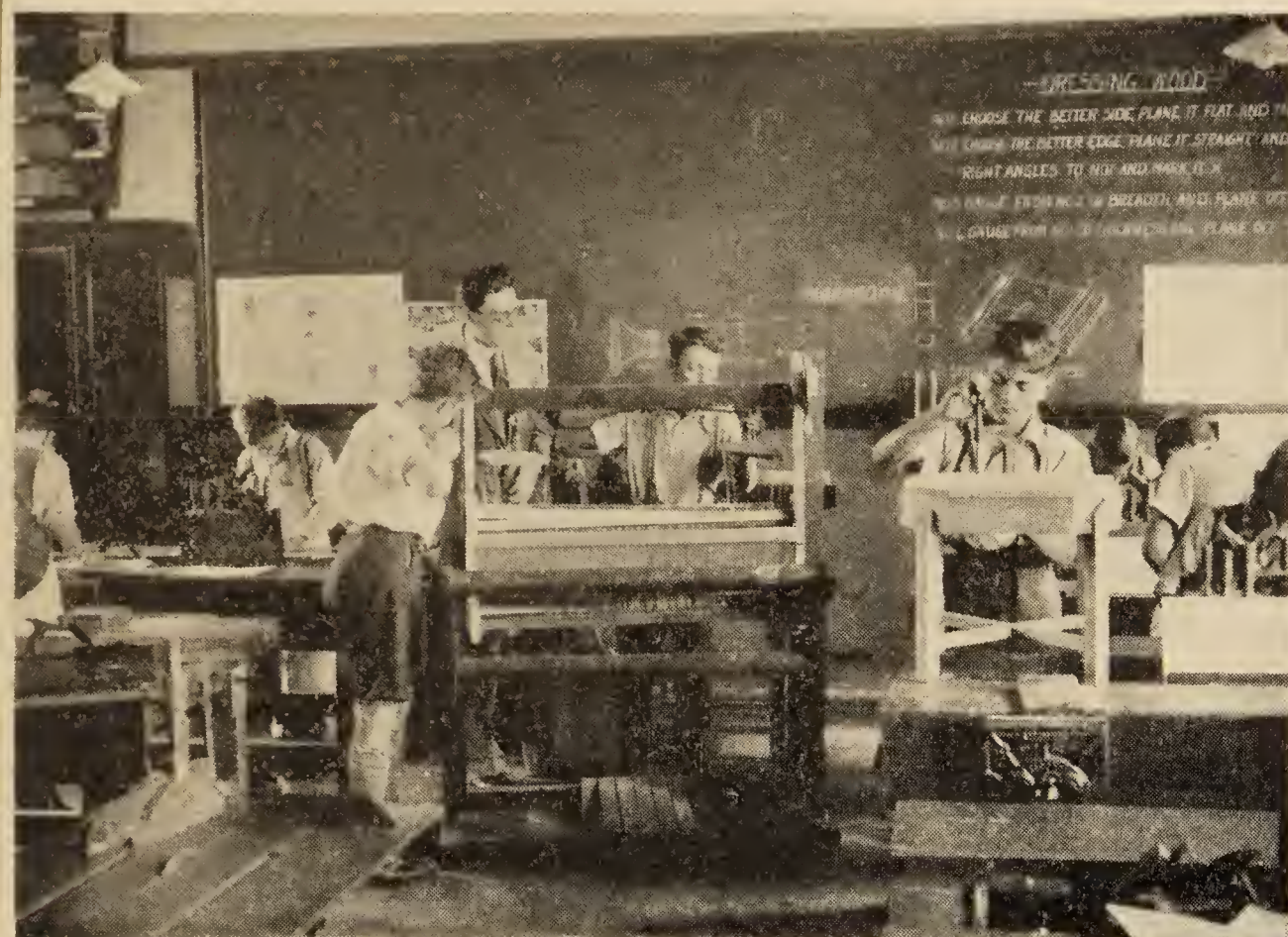
In my present school, a mixed school of over six hundred children, there must of

necessity be a considerable number of crafts and a highly skilled staff of teachers. It has been our aim in all our crafts to buy as little apparatus as possible and to provide for our own needs. Looms for weaving and frames for bookbinding are made in the woodwork room as occasion requires. We have at present two Foot Power Hand Looms and twelve small Table Looms, all made in our own workshops. Bookbinding is serving a further purpose in that it enables us to repair our own books, and so by means of our own crafts effect real economy in the school, and what is more valuable still, plant the seeds of economy in the minds of the scholars.

## Group Work in Crafts

The Maypole and Coronation Chair for the May Queen Ceremony are both the outcome of community work in the woodwork room. The value of community work in the woodwork and metalwork rooms cannot be estimated too highly. Articles of furniture which would be a formidable undertaking for one boy become a real pleasure when undertaken by a group of three or four boys. I shall not readily forget the community effort which resulted in the construction of a kiln for the firing of our own pottery. One boy who had moved from the district during the building process, came some nine miles each morning to school rather than go to another school and miss the completion of the work. Imagine the excitement on the morning of our first firing, the natural concern of children and staff, the anxiety each child felt regarding the piece of work which was being submitted to the first real test. The flames were reduced





*At work on the foot-power hand loom, Wisewood Senior School*

is not done in the school). The very fact that we had been able to satisfy our own needs in so many different ways, especially in the metalwork room led to the formation of a Craft Guild for Art Metalwork which was held one evening each week during the winter. This in turn led to the formation of a further Craft Guild for Art and Lino Cutting. The latter craft progressed very quickly under this stimulus and before long, two-colour, three-colour and even four- and six-colour blocks were being attempted and achieved.

and finally extinguished, the kiln was allowed to cool overnight, the door was opened with feverish anxiety—and not a single pot was damaged! Imagine the relief! The kiln was a success! Subsequent firings have not always been attended with so much success and weaknesses of faulty modelling have been revealed in the furnace.

## Metal Work and Lino Cuts

Before I leave the metalwork room I must let you into the secret of our art metalwork. When the school had settled down and real progress was apparent in the games and sports activities and the House system was an established fact, everything was ripe for keen and exciting struggles for supremacy in cricket, football, netball and rounders, but there were no trophies. Funds were low. The metalwork master however came to the rescue with his usual acumen, and suggested that as we needed the trophies, the way out of the difficulty was to make them. The work was begun and in six or eight months' time four trophies were fashioned from sheet copper and were eventually chromium plated (the latter process

## Crafts and Dramatic Work

The school since its opening has concentrated on Dramatic Work, especially in the production of Shakespearean Plays. This entailed the necessary stage equipment of curtains, lighting and stage properties, costumes and scenic effects, in all of which the children took their part. Here again the principle was adhered to that nothing should be either hired or bought, which could be made as part of the school work. The happy relations which exist among the staff and between children and staff during these preparations have always been an integral part of the working of the school. 'The Merchant of Venice' was produced after the school had been working only six months. For the second production, that of 'The Tempest' twelve months later, it was found that a considerable extension of the stage was necessary and this work, which entailed also the construction of a new proscenium was taken up most enthusiastically by both staff and scholars. The boys who helped in making the extension developed in character and manliness, in resourcefulness and independence in a really



remarkable way. This year's production is to be 'Twelfth Night' and is to be given at the end of the present term in December. One of our main difficulties has been the speech of the children. By the introduction of Ensemble Verse Speaking, which has been taken up with considerable enthusiasm, we are looking forward to a production which will be an advance on previous efforts, particularly in the essential quality of speech. In this production also there will be further developments, in that the scenic effects will be entirely the work of scholars. Boys have submitted designs for a garden scene, and are now at work busily translating the chosen scene on to the more difficult medium of a 'backcloth'. Swords, scabbards, and halberds are being made in the metalwork department.

The art master has given a definite impetus to the work and enthusiasm of the children, both boys and girls, by organizing regular visits to the Graves Art Gallery. These visits have been encouraged in every way by Dr. Rothenstein (the Director of the Art Gallery) and his chief of staff, Mr. Constantine. They have personally conducted the children through the Gallery, giving them advice and guidance. Here again I cannot overestimate the value

of such easy access to a collection of works of art, nor can I be grateful enough for the assistance given in studying these masterpieces. If only one could be in a position to borrow one of the nation's pictures for more intensive study in the school itself, what an impetus it would give to the work of that school. I have even ventured to make application for such a concession but with what result I cannot yet say. Before I leave the question of Art and Art Crafts I should like to say how much pleasure is derived by the children from designing and executing suitable posters advertising the various functions held in the school during the year, e.g. the Shakespearean Plays, Speech Day, May Day Festival, Sports Day, the Swimming Gala, etc.

Printing too has its place among the Crafts, and already has served some purpose in relieving the pressure on the School Funds by enabling us to produce all the school programmes and notices required. The first School Magazine is to be issued early in the New Year when a more complete printing equipment has been secured. Lino Cutting is so well established as a Craft and has become so popular, that the art master has difficulty in accommodating all the students

who wish to continue the study after school hours. In this connection also, frequent visits to the Graves Art Gallery have stimulated the work and fired the enthusiasm of the students.

### An Original Project

Finally I would refer to the latest project which is now well started in spite of the pessimists who warn us that we are attempting the impossible, viz. building an organ for school use. The organ will eventually consist of a Great Organ, a Swell Organ and a Pedal



*Examples of trophies made by pupils of Wisewood School*



Organ with the necessary couplers and electric action. This sounds ambitious but it is hoped that by December 1936, the Great and Pedal Organs will be completed so that the instrument can be put into use. How far our aim will be realized it is difficult to say, but if faith, enthusiasm and 'team work'

mean anything, the success of our venture is assured. In all my work I have tried to develop the individual as a member of the team, and to make the child realize that service to the team has a dual significance, the development of his or her own better qualities and the furtherance of the interests of the community.

# Play-Making with Young Children

E. R. Boyce

**takes her text from R. L. Stevenson's 'Child's Play': 'And then the child, mind you, acts his parts. He does not merely repeat them to himself; he leaps, he runs, and sets the blood agog over all his body. And so his play breathes him, and he no sooner assumes a passion than he gives it vent'.**

It is impossible to live with children and not be familiar with the dramatic nature and intensity of their make-believe play. We are impressed also by the observation that, for most children, a longer time is spent in conscious and unconscious imitation and phantasy than in any other form of make-believe play.

One of our first duties is to give them opportunities to satisfy this urgent need. In the new schools for young children, it is recognized that play is the all-important business of the child; the day's programme includes time for play-activities while the necessary materials are provided and put within easy reach. A 'dressing-up box' is part of this equipment. The treasures inside include long dresses, big shoes, veils, lengths of gaily coloured materials, beads, crowns, fans, swords, etc. The children dramatize remembered scenes from adult life, and incidents from stories, and play out grotesque phantasies. Sometimes the drama concerns only one small actor; at other times, a group co-operate together. One day it is a wedding, a street quarrel, or a journey. Another day it is a tale of war and sudden death or a solemn ritual reminiscent of primitive life. Or it may be an animal play. In the east end of London we have watched the dramatic details of 'going hopping'

(hop-picking) spontaneously played out by children of three or four years old. While the children play the teacher remains a passive spectator, well-rewarded by the insight she gains into child-nature and by the obvious satisfaction of the children themselves.

Of course, there is no thought of an audience during this unconscious acting. The five-year olds are, however, ready to be introduced to the audience situation. Sometimes, we remind the children of some incidents which have occurred in their spontaneous free play and we suggest that these should be used to entertain another group. It is wise to choose the more objective type of phantasy. For several days a group of five-year olds played with intense concentration and excitement at 'fires and fire engines'. Words tumbled out to accompany the racing of engines, the play of the fire-hose, the breathless rescues and dramatic tragedies. This play was satisfactorily used as the basis of a little drama which eventually became popular with both audiences and performers. 'Going to the Zoo' was also successfully built up from free play. The 'mothers and fathers' took their families by tube, they paid their entrance fees and then entertained their audience by their delightful conversation about the various animals who



were vividly portrayed by members of the class. The play concluded with the tired, happy home-coming.

## Use of Stories and Rhymes

From this kind of play-making it is an easy step to the dramatization of rhymes. The less the teacher dictates, the more original and successful the plays. She may suggest ways out of difficulties and she should be able to advise the 'director' how to use the crowd of children who clamour 'Let me be in this one'. In one attempt to make a play from 'Sing a Song of Sixpence' a number of children were used to form the walls of the king's castle, others held hands to represent the edge of the blackbird pie, while some little boys were inside the pie and represented the whistling blackbirds.

Stories with simple actions and words provide good material, e.g., 'Jack seeks his Fortune', 'Henny Penny', 'Titty-Mouse and Tatty-Mouse', 'The Three Billy Goats Gruff', 'Three Bears' and 'Three Pigs'. Stories of children which have been used with equal success are 'Milly-Molly-Mandy' stories and those of 'Ameliaranne'. 'Black Tuppenny' and 'Black Sambo' must not be overlooked. When re-telling such stories for dramatization the teacher warns the children that they will make plays from them. As they listen they plan, choose characters and visualize the action. Special emphasis is given to the dialogue and the action is made as simple as possible. Then comes the cry 'Come on and play it'. 'Who is going to be the leader?' (A 'director' is really necessary when plays are made informally.) One of the natural leaders of the group is either chosen or volunteers. However, he is not a dictator, for the children argue and sometimes disagree with him. They do eventually decide where the wood shall be, where the house, etc. If there is competition for a certain character turns have to be taken. In playing out the story there are usually small children who prompt, make suggestions and stimulate the others. As far as possible the teacher leaves the details to them. When a piece of acting is poor, another child takes the actor in hand and demonstrates how it might be done better. If words fail, they are soon supplied by yet another member of the group. After the first playing

out, a discussion takes place between the teacher and the children. She makes her suggestions and sometimes they are hailed with delight, but sometimes a class of fearless, natural children prefer to do things their own way. Their criticism of one another's performance is frank and usually fair. 'We're not going to have you if you show off instead of acting' was the bitter criticism by six-year olds of an important character in the 'Pied Piper of Hamelin'—a play made from the poem.

## Form

With experience and when attempts have been made to deal with more complicated plots, e.g., 'The Sleeping Princess', 'The Elves and the Shoemaker', they are faced with the problem of form. The teacher's greater knowledge is helpful now, and the children become familiar with the division of a play into acts.

The first play of this kind arranged by a six-year old group was 'The Sleeping Princess'. There were four acts: Act I. The Party is Announced. Act II. The Party. Act III. The Old Woman Sewing. Act IV. Awakening of the Princess. 'Sewing' was substituted for 'spinning'. This play was planned during Jubilee Week and the result was a medley of fact and phantasy. Act I presented a discussion of the forthcoming celebrations by soldiers of the King's Guard. The dialogue concerned our present Royal Family who, we were given to understand, were sending out invitations to a christening party and not a jubilee.

If it is possible to provide a simple stage the children's enthusiasm leads them on to further experiment. A group of seven-year olds were given a raised platform and with a little help they furnished their own stage. Properties, programmes, notices and admission tickets are made by the children. Curtains, too, are a necessity. This same group was recently introduced to Norse Myth. They were delighted with the humour of the situations and decided to use the incident of the loss and recovery of Thor's hammer for their next dramatic performance. At first they were harassed by the change of scene, but after several trial efforts and a good deal of discussion they got out of the difficulty by presenting alternate scenes *in front* of the curtain.



## Children's Own Plots

The children's original plots are invariably full of violence. They choose film characters who include crooks, murderers, cowboys and gangsters. When trying to use this material a great deal of argument goes on often because these plays *must* include crooks, but no one wants to act that part. A child has sometimes complained with sobs that a companion 'called me a crook'. The dialogue of these plays is meagre—the action seems all that matters. If a story is written by one of the children and then used by the group in the same way as stories from other sources the play is rather more successful. I must remind my readers that the children under discussion are less than eight years old, and have an extremely limited vocabulary and background of experience. They do not understand the 'talkie' when they go to their penny cinema, but gather what they can from the picture.

An attempt was made to emphasize the importance of the spoken word by the encouragement of a child's idea that 'Moses' should be made into a talkie film instead of a play. The incident was that of the concealment of Moses in the rushes and his rescue by the Egyptian princess. The children were the silent film actors and mimed their parts. The 'talkie' machine had to be one of the children who could speak distinctly, be clearly heard even when hidden. Almost every child volunteered to try his voice and each in turn was criticized. 'We can't hear'. They readily undertook exercises and practised in and out of school in an endeavour to become a good 'talkie', and at last a little girl was eventually chosen by her companions for the part.

As far as possible the children's own words are used, though they often use a free interpretation of the original words of a story or poem. When building a new play they may refer to a book as they often refer to pictures when they are making properties. An adult audience may laugh at a particularly free rendering of a speech. This has occasionally caused the following kind of remark from the little actor: 'I'm not going to say that again, they all laughed at me'. The remedy is found in looking up the story or poem to find more suitable

words. Of course, they love their audiences to laugh at something which they also consider humorous. After the second or third time of acting the teacher writes down the dialogue. This does not mean that the words remain without alteration. A principal actor often experiments as he goes along and enjoys inventing fresh dialogue. If the team work is good the others delight to follow him while the teacher listens in astonishment.

## Enunciation and Speech Correction

Slovenliness and careless acting are usually corrected by the children themselves or by the teacher giving practice in mime. Speech presents a far greater difficulty especially when the children live in a poor neighbourhood.

It is interesting to watch their first attempts. They become so absorbed in the actual make-believe they forget their audience and concentrate on the play between themselves. Inaudibility of this sort is easy to remedy. It is necessary to rouse the child's consciousness of his audience. The latter should be interested and feel free to object when they cannot hear. Once again the children provide the criticism.

Inaudibility is often caused by faulty enunciation. It has been found advisable to attack such faults during a speech-training period and not during play rehearsals. The same plan has been used when dealing with any slack speech habits. Admonition, fault-finding and correction during the speaking of the play may cause undue self-consciousness and can quickly result in the loss of gaiety and freshness. The children will, however, enthusiastically undertake games and exercises during their speech-training lessons in order that they shall speak their parts more clearly. Quite small children are interested in using mirrors to watch movements of their speech organs. They find the right and wrong ways and when taught jingles for purposes of practice, they will repeat them in and out of school, taking pains to be careful and accurate. Some children suffer from rigidity of the speech muscles, and the strangest sounds can be heard when a group of children is practising to loosen jaws and lips. Farm-yard noises are mingled with street cries. The children's co-operation and interest are easily



secured, since their purpose is to speak more clearly and so to make their play more successful. Verse-speech is used, which 'unconsciously demands clearer and more emphatic enunciation than ordinary conversation' (Board of Education Report on Infant and Nursery Schools).

Such practice is short and frequent. The attention and interest of the children is constantly attracted to the importance of careful speech, and they unconsciously imitate their teacher. The effect of practice and effort is noticed when the plays are spoken. However, in spite of every encouragement the children do sometimes forget their speech-training in their enthusiasm for the play. But even accuracy of speech should be sacrificed rather than the spontaneity and natural behaviour of these young play-makers.

There is, however, another type of inaudibility which has its roots in nervousness and inhibitions. It is impossible to over-emphasize

the fact that it is the discipline prevailing throughout the school at all times which produces either unrestrained natural speech or inhibited and inaudible expression. Secure in an atmosphere of happiness and freedom and controlled by sympathetic and understanding adults whose authority is enough to assure them of safety against themselves and their environment, children are eager to create and express their personalities. Some find their supreme joy through the channel of verbal expression, others through writing or drawing or dancing. We do not expect that every child will speak his part in the play with equal success, or that every child will desire to take a part. But whatever may be their 'job' in the production of the play, the ideal is that it should be done naturally and with pleasure. When the children with delightful spontaneity bridge the gulf between themselves and their audience, they are testifying to the happiness and freedom in their classroom.



Scenery made to scale by children of a sixth year class at the Community School, St. Louis, for a puppet play



# The Puppet Show in Education

Nancy Henry

**maker of puppets, author of 'Little Pieces for Puppets', tells of the fascinating possibilities of the Puppet Show, and its great value both at school and home.**

I CAN imagine nothing more satisfying to small children—and big ones too—than the making of a puppet show, for it combines all the arts, and on so small a scale that they are exactly suited for childhood. In the Yorkshire village where I spent my childhood, a Punch and Judy Show was a rare event, and I was about seven years old when I saw my first show. Something in the aliveness and jollity of the puppets caught my fancy and I determined to make a show of my own—but not only with Punch and Judy; I saw the possibility of making plays of Cinderella, Red Riding Hood, and all the well-loved fairy characters in the stories I knew. In those days pocket money was scarce and my small brother and I could count on only two pence a week between us. So with one week's money as capital we proceeded to start our show.

## Improvising a Puppet Show

The booth was our first problem. I had seen some tall empty orange boxes in the backyard of the village stores and I approached the shop man with the offer of one penny for an empty box. To our great delight he gave us one for nothing! To this day I can recall the glee with which we dragged home the empty box, our week's twopence still intact, and started on the task of beautifying it and turning it into a booth. Pink and blue art muslin draped its front and to our childish eyes it soon appeared a lovely thing, no crude wooden box but a thing of beauty and enchantment.

Wooden 'Dutch' dolls were sold in the village at two a penny. We bought four of these and after ruthlessly dismembering them dressed them in loose robes with holes at the side through which our fingers could pass. We did

not know the proper method of making or using puppets, so we grasped the doll's body with our hands and used our thumbs and fingers for the movements of the 'arms.' As all the 'dolls' faces were alike—two bright red cheeks, round black eyes and a line for the mouth—we set to work to beautify these too; and gradually, week by week, produced princesses and witches, beggars and heroes and all the characters of our story books.

The 'plays' were all improvisations and grew and developed as naturally as plants or any other natural growth. I never remember writing them down, but every Saturday afternoon the children of the neighbourhood thronged to our garden to see the show. The audience was expected to pay—a ha'penny was the entrance money—but as money was scarce in our circle we accepted pins or scraps of broken toys so that nobody was kept out. So our village went to the Puppets instead of the Pictures.

Looking back on this childish effort I realize how intensely but unconsciously we were 'educating' ourselves. Our native ingenuity was sharpened by the confronting one problem after another, all of which had to be solved so that the show should succeed. The 'scenery' had to be painted, so that our natural love of painting and drawing was fostered. Costumes had to be designed, thought out and made. The improvised plays gradually settled into a form and our dramatic instincts were satisfied. As we imitated the voices of the various characters and threw ourselves imaginatively into their lives, we lived again the deeds of heroes and maidens and witches and queens. As we were within the booth we were forced to speak distinctly or the audience would not be able to hear; so that I have no doubt our diction improved though



we were unaware of it. In fact all unconsciously we were educating ourselves in the best way of all, through sheer love of conceiving and creating things in which we delighted.

## Puppets in Schools

Now with this childhood experience long past I realize how useful such a show could be in the hands of a sympathetic and practical teacher. Children take a joy in making their own toys and their own amusements so that instead of relying upon outside aids, often elaborately mechanical, they are self-reliant and creative; and in the art of puppetry all the arts combine to produce the required effect—painting, design, modelling, building and all the arts of the drama, both in speech and song.

Perhaps the most useful aspect of the puppet show lies in its small scale. Everything is so tiny that children find nothing tedious. The scenes are within their compass and there are no long seams to sew nor anything too big for their childish conception. Indeed it is the natural scale for childhood—the scale of the doll and the dolls' house. We are inclined to forget the smallness of children and that their scale is not ours. This tininess of the puppet also inspires great affection and is, I think, one of the secrets of its charm.

Coming then to the practical application in actual school work, it is obvious that all the arts are fostered by the possession of a school puppet show, especially the dramatic and the plastic arts. Both boys and girls can join in. Bigger boys, who love handling wood and nails and glue will find it a delightful task to make the theatre, designing it in harmonious proportions and decorating it appropriately. The girls will enjoy making the costumes and back-cloths, and all will enjoy writing and performing the plays.

The school puppet show should never be allowed to become the effort of a few brilliant children. It should be the result of group work, whatever age the pupils. The tactful teacher should choose a theme suited to the puppet stage and after a preliminary discussion the children should start to write a play. Where it is produced—and the play itself can be a co-operative effort in which the whole class feels they have had a small part—everyone should

join in. One child is responsible for the dresses and becomes wardrobe mistress, another for the working of the curtains, another for the scenery, and so on. The children take a great pride in their responsibility and through it feel they are at the same time happily self-expressive and yet a harmonious part of the community.

## Learning Limitations

There is, to my mind, one other very great value in the puppet show. Not only does it create a splendid centre of activity for the self-expressive instincts of children, but it also teaches, by its very nature, that such self-expression is limited. I think it is as important for a child to realize the limitations imposed by the medium employed as to realize its possibilities. For surely a work of art is produced when the creative mind, working in any given medium, realizes its limitations, works within them and uses them to the best advantage with such ease that the effect is harmonious and without strain.

Now the puppet art is extremely extensive but also very limited. The small dimensions of the stage and the necessary manipulations of the actors narrow the range of action and dramatic art. Thus all the plays must be conceived within these limits and children whose vivid imagination leads them to impossible flights of fancy are soon brought to the reality of facts when their plays are brought to the point of actual stage production. To take a simple example—a puppet (I am now speaking of 'glove' puppets) can nod its head with great emphasis and vigour—but it cannot shake it. It is very positive. It can say 'yes' but not 'no.' So that if, in a child's play the stage direction reads 'Puppet shakes his head' it is at once realized how impossible such a thing is in actual production. Again, as there is room for only four—at most six—puppets on the stage at once, crowds and choruses are automatically barred. No play can be performed if it requires more than a few performers on the stage at once. The most effective plays are those founded on actions most natural to puppets—hiding and seeking, peeping, waving, bowing and so on. Even within their limitations it is amazing how wide is the range of their expression. They can fight and love and weep and die—nothing is



more dead than a puppet when the hand of life has been withdrawn.

But the things that puppets do best are the jolly things and 'action' is the mainspring of their little life. Their plays must be full of activity to be really effective and in expressing ideas through dramatic action the child learns the first principles of dramatic art. Thus he satisfies his need for self-expression and at the same time learns that it is limited by the nature of his medium. He gradually perceives that the very qualities of his medium can inspire his art—a valuable perception to any artist.

### Puppets and Speech-Training

I have touched very briefly upon the necessity for clear speech in the puppet theatre. It is obvious that here is an excellent opportunity for good speech training. A play can be ruined by hesitation, lack of clearness, ugly tone and similar faults, so that the children are only too eager to speak well and clearly. It is a great honour to be allowed to manipulate the puppets and speak the lines, and children will strive hard to improve their speech so that the honour becomes theirs. Even shy children who hesitate to speak before an audience, will speak freely from behind the backcloth, simply because they are unseen. It is very interesting to note the unself-consciousness of children who are 'behind.' They throw themselves imaginatively into the life of the puppet they are holding; their expressions change with its supposed emotion, lightening with smiles at one point and on the verge of tears at another. George Sand, who was an enthusiastic puppeteer, records the same experience. As she said, it seems as though the dolls became alive with her own life. Because of this curious personal contact she preferred 'glove' puppets to the more detached marionette.

So the puppet stage satisfies the dramatic instincts of children, their ever-living desire to make and create. It fulfils their desire for building and construction, planning and making, putting into material forms the dreams fostered by imagination; and in the hands of a sympathetic parent or teacher this oldest dramatic art takes on a new lease of life and becomes the joy and pride of the children of to-day.

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# Making a School Theatre

E. Capon, B.A.

of New Herrlingen Country Home School at Bunce Court, Kent, describes an unusual piece of community work.

THE production of a school play, as is well known, offers a convenient focus for all sorts of interests, literary, musical, technical or more narrowly artistic, when sets and dresses have to be designed and made. There are few people who can contribute nothing. The most important part, the acting, undoubtedly provides for some children a form of expression which, if denied, leads to uncreative fantasy. It is particularly valuable to encourage this in a school of German children engaged in acquiring English as rapidly as possible, for it avoids equally boredom and self-consciousness. As a part of this dramatic movement, an open-air school theatre was made last summer and it was soon found to possess many advantages, not the least being that it cost virtually nothing.

## A Communal Undertaking

It involved real hard manual work, yet gave sufficient result in a short space of time to make the child feel his effort to be worth while. It was, above all, a genuinely communal and socially creative work. There was no question of the teacher doing all and the child helping occasionally, for most of the labour required was unskilled. Even in the actual working, it involved those immediate spontaneous acts of organization (who shall pick, who shall lead and who wheel the barrow?) for which school life needs so urgently to provide opportunity. Finally, when completed, the finished work was both attractive to look at and extremely useful, for all forms of dramatic work and possibly as an open-air meeting-place for the school.

At Bunce Court we were lucky, first of all, in our site. A row of cypresses, some twenty feet long, made a natural background and the patch of grass in front was large enough to dig a stage and auditorium without moving trees or shrubs. Fortunately, too, behind these trees there was a tennis court sunk some two feet below the level of the site, where dressing tents could be erected in complete concealment from the audience and yet with ready access to the stage. The ground on the site sloped about two feet each way and, luckily, faced north-west, so being right for the afternoon sun.



*The amphitheatre begun*

## Planning the Auditorium

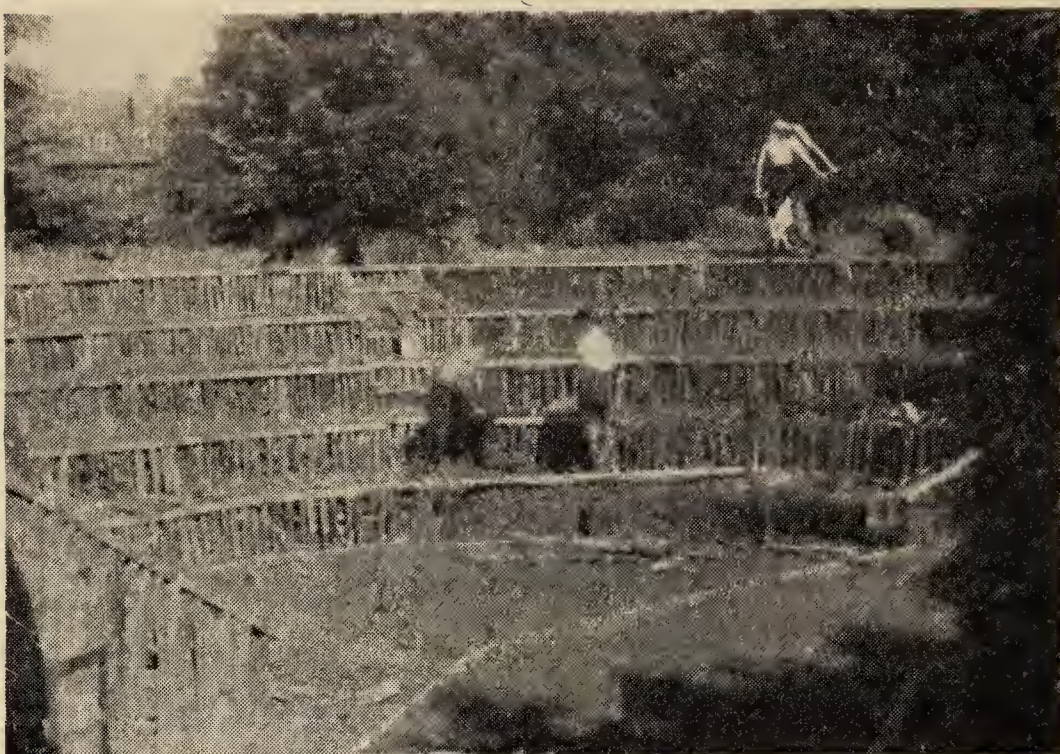
The theatre was designed on a modified Greek pattern, that is to say, the auditorium was circular, enclosing rather more than a semi-circle, as in Epidaurus. There were five tiers of seats three foot wide, the top seats being part of a level plateau some eight feet wide. To get to these there were four flights of steps, one at each extremity and two equidistant in the middle. The chorus was about eighteen feet in diameter, and was not a complete circle, as the stage projected a certain way in. Here the Greek model was partially abandoned and a stage built projecting further on to the auditorium so as to make more of a unity. It was in two levels, having a small back stage two feet higher than the main stage. The maximum depth was seventeen feet with a width varying from twelve to thirty feet. The tiers of seats and the stage levels were supported by small stakes in rows, driven vertically into the ground. This wood came from the school grounds and being left with the bark on, involved the minimum of preparation. When finally completed, the whole was sown with grass seed.

The whole work took a little over eight weeks, which, considering that the chorus itself was over five feet deep from ground level in places and the whole main stage three feet down, was probably not a long time.

## Tackling the Work

We found the children, on the whole, remarkably willing to come and help. There was no resort to compulsory work, except as it became a part of the





*Two months later—the work completed*

normal afternoon practical work. But most of the work was done after supper. Nor was it necessary to practise a more insidious form of appeal—in the shape of moral exhortation. Naturally after the first week or so, the first enthusiasm began to fall off and there was one occasion when, owing to the extreme hurry to get the work finished by the school's open day, the staff had to point out that it lay with the children whether they wanted to finish it or not by then. I think the reason why the scheme worked can best be explained by a remark made by a boy while we were working. 'I like doing this,'

he said, 'because you can see what you're doing.'

Beyond that, nothing was ever said, and after visitors who saw it in course of construction assured us, one and all, that it would never be finished in time, it was—just two hours before the guests arrived. The first very successful production was a shortened version (in translation) of the 'Birds' of Aristophanes, with dances and music specially composed for the occasion. And neither for the rehearsals or for the work in building the theatre was the school's normal routine in any way disturbed, all lessons continuing as usual.

## THE NEW ERA

The Editor and the Staff would like to wish all their readers a happy and successful New Year. We thank them most cordially for the support they have given us and we hope that during 1936 they will help us still further by enrolling many new subscribers.

Next August brings the World Conference of the N.E.F. and during the summer many of the themes to be discussed there will be developed in these pages. We very much hope that all who intend to come to the Conference will make a point of taking *The New Era* regularly.

The Index for 1935 will be ready next month and will be sent on application.



## Parents' Article

# Play and Creative Development

Natalie Davies

**of the Chelsea Nursery School, explains the small child's need to experiment with water, sand and mud.**

**A**LL children, if they are to attain normal development in adulthood, should be allowed and encouraged in their nursery years to play with mud, sand and water or their substitutes. This play is to satisfy part of the fundamental urges of the child. These basic properties of Mother Earth have been available to most children of every civilization. Only recently in some modern stultified communities have the standards of hygiene and niceties kept these elements from the young child. The curly haired angel of 4 under his white go-cart cover in Kensington Gardens is carefully guarded by his uniformed nurse from coming into contact with the most natural of all playthings, which less wealthy but possibly healthier children enjoy. For instance, some recent election work brought me in fairly close contact with rural children, and while I found many living in stuffy rooms, beneath roofs that let in water, and living on a diet which included tinned milk and other dietetic sins, they had an advantage over the urban child. Theirs is the opportunity of grubbing away in the muddy fields which surround their homes, and in November the English countryside is muddy indeed. The rural child is to be envied at having this mud so easily accessible and receiving a valuable natural education. Even the dampness of the English climate has its compensations.

### The Right to Play with Mud

This play with dirt, with mud and other wet materials can later develop into creative art. Unless the child has had a chance to experiment with these materials to his heart's content and has had the opportunity of being fully satisfied thereby, he is unlikely later on to be able to use paint to best advantage or to model or to create with his hands.

The creations of most children of nursery school age are in the first place dictated by the properties of the material, such as plasticine. The child plays with the material which he moulds to no conscious shape, but the shape may suggest some object to him and he names it accordingly. For instance, many a child when first playing with plasticine rolls it long and thin and proudly proclaims that he has made a worm. When he started to roll the plasticine on the board he had no conscious intention of making a worm, and only thought of that fascinating reptile when its shape had emerged from his play. Only later on as the child develops does he set out to make a worm and consciously mould the

plasticine into the worm's image. First from the unconscious moulding of the material comes forth an object, and only later does the object consciously arise from the material. The first result is fortuitous and the later intentional.

The same applies to pencil and paper. First the child scribbles or even draws lines with care and calls it 'writing'. With the development of greater control the child will study his creation and find it suggesting some object to him. Later still, as in the case of plasticine, the child may set himself the task of drawing a specific object. What applies to pencil and paper, applies equally to paints and similar materials. In the development of the child is seen the gradual mastering of his materials.

### Judging Skill

The child's productions with paint, paper, pencil, plasticine, clay and other materials must only be judged in relation to three factors: his age, his inborn skill and his emotional harmony. Achievement must always be judged according to the mental and not the actual age in years. Thus a child of 3 with a two-year-old mentality cannot be expected to produce as good a piece of colour painting as a child of 3 with a four-year-old mentality.

As to inborn skill, some children inherit talent. That is to say they have specific ability. We have in Chelsea in our Nursery School some children whose parents are artists. Several of these children have displayed drawings or modelling superior to their mental age. Some of them have had no teaching from home. In fact, in one case the parents, anxious to save their child from an artistic career, consciously refrained from aiding or encouraging him in creative artistic work. In fact, they discouraged him. Nevertheless at school that child immediately displayed artistic ability superior to that of children of his own age. This has to be attributed to inherited talent.

### Setting Children Free to Play

Some children who have only started with us at the Nursery School at 3½ have first to be re-educated owing to mistakes made in their early training at home. Play with mud or dirt has been tabooed, and departure from this practice has been a punishable offence. Such children are fearful of using mud and



sand or of freely playing with water. They cannot at first experiment with such materials. In such cases it is the parent as much as the child who needs re-educating, but with the co-operation of the parent this fear can be removed.

Some children have emotional difficulties which prevent them from being free enough within themselves to experiment and create with artistic materials. Only after their emotional problems have been solved will they get over their difficulties. Then they will be able to express in these materials and in others their normal experimental and creative impulses.

As colour is one of the first stimuli of an infant's

visual life, so colours in the form of paints, and paints in the form of mess are stimuli to expression of the child of pre-school age. From these first experiments in colour and then form (pattern) grow more formal expression of ideas and things.

In order to grow to its full stature the child needs as much mastery over materials as possible. Although reading can be taught at 8 or 9 quickly enough to make up for hours not spent in learning to read at five, it is more than difficult to make up to the normal critical child of 9, the years of 2, 3 or 4 when she was deprived of material which offered a great stimulus to satisfy the normal needs of those years.

## International Notes

### FELLOWSHIP NEWS

International teas at Headquarters will be continued on Fridays at 5 p.m. as usual throughout January. The speakers will be:—

**January 3rd.** F. L. Redefers (U.S.A.), on New Work in Progressive Schools.

**January 10th.** Mrs. Wolff-Thornton, on The Inter Record—A New Method of Language Teaching.

**January 17th.** Dr. Lotti Danzinger (Co-director of the Parents' Association Institute), on Advisory Work on Normal Children in the Parents' Association Institute.

**January 24th.** M. T. Vyas, Esq., on The New Era School, Bombay.

**January 31st.** Miss P. Beale, on How to Keep Fit—A Voluntary Class.

The *E.A.N.S.* and the *N.E.F.* held their joint annual meeting at the Y.W.C.A. Headquarters on 30th November last. This time it was an afternoon meeting instead of an evening function as hitherto. Professor Julian Huxley spoke on the use of biological films in schools and some examples of such films were shown by the British Gaumont Company. About 500 members and friends were present.

### HOLLAND

A Dutch Regional Conference of the Fellowship will be held probably at The Hague from 14th-20th April, 1936. It is being organized by the Dutch Section of the *N.E.F.*, the Chairman of which is Kees Boeke of the Werkplaats, Bilthoven. The Conference theme is *Learning to Live Together*. Lectures will be in English, French and German or Dutch, with simultaneous translations into the three other languages. Many distinguished speakers will be present and among those from abroad will be Lord Allen of Hurtwood (England), Mlle Marie Butts

(Switzerland), Mlle. A. Hamäide (Belgium). Further particulars obtainable from The Secretary, W.V.O., Ven der Helstlaan 14, Bilthoven, Holland.

### BRANCHES

**Sheffield.** A successful meeting was held on Friday, 29th November, when Dr. Stead gave an interesting address on the Re-organization of Schools in Chesterfield. Headquarters was represented by Mr. Wyatt Rawson who gave particulars of the World Conference to be held at Cheltenham 1st to 13th August.

**Cambridge.** Tuesday, 3rd December, Councillor Mrs. Rackham spoke on "Education in after School Life." Mrs. Norman was present and gave some details of the Cheltenham Conference.

We are hoping to have a good attendance of Branch Secretaries, at the Annual meeting 31st December, at University College, when they will tell us about the work of the local branches.

**Other Points of Interest.** We have heard recently of an interesting experiment that is being made in Ibiza. A few former pupils of the Odenwaldschule have decided to set up a permanent centre where children of all classes, ages and countries may meet together. For this purpose a strip of land has been bought in Ibiza, the smallest of the three chief islands which make up the Balearic Archipelago. Here it is intended to build a school which should be ready by the spring. There will be room for 80-100 boys and girls at a time, and the organizers plan to have three groups from different countries simultaneously. The work is to be arranged as follows: one day for practical work in connection with the school buildings, etc., one day for ordinary class lessons, and one day for freely chosen occupations. The school will keep in touch with all who pass through it by arranging holiday exchanges between children of different countries and by means of a periodical to which past and present Ibizians will contribute. The Fellowship wishes the experiment all success and looks forward to hearing more of it later.



# Book Reviews

**The Case against Arithmetic.** E. M. Renwick, B.Sc., Assistant Mathematics Mistress at the High School for Girls, West Hartlepool. (Impkin Marshall. 5s.)

Miss Renwick's book is an important contribution to an important subject. In all civilized countries, a large part of the time of children is taken up with the attempt to learn to do sums. Few of them ever acquire the knowledge which the school authorities tend to impart: still fewer ever need it. The author of this book, on the strength of twenty-five years' experience, is able to prove, by examples, how little most pupils understand, even when they learn to use the rules correctly, and how much longer it takes to acquire arithmetical knowledge than is supposed by illabus-mongers. To the logician, Miss Renwick's illustrations cause agony. What is he to make of (to take one example out of many):

$$10 \times 2 = 20 - 4 = 16 - 8 = 2 \text{ nuts each?}$$

It is clear (at least so I should have thought) that the child who sees nothing amiss in this series of equations has not yet reached the level of logical development at which arithmetic can be usefully taught.

My own experience (which is very slight) entirely confirms all that Miss Renwick says. I am convinced that arithmetic has far too large a place in education, particularly in elementary schools; that it is forced upon pupils at too early an age; and that the enormous differences of ability between different children make it very wasteful of time to teach all together. Abundant evidence will be found in this small book, which I hope will be studied by education authorities throughout the country. (They can, I believe, buy it at the expense of the rates.) The subject is, by its very nature, difficult for the young, but it is made more so by quite unnecessary verbal puzzles, e.g. 'How many times is A as big as B if A is a speed of 15 miles per hour and B is a speed of 120 furlongs per hour?' Only nine girls out of sixty-seven (average age 13) gave an answer introducing the number 1. They were apparently expected to say 'A is one times (or time?) as big as B', but most of them said 'A is no times bigger', or something of the kind. In such a case, it is not the arithmetic that causes the trouble, but the odd use of words.

If the school-leaving age is raised, I hope all arithmetical teaching in elementary schools will be put one year later than at present.

Miss Renwick's book contains not one unnecessary word. It consists entirely of data with succinct elucidations. No doubt all who have ever taught arithmetic to children will agree with it; but unfortunately education authorities consist almost entirely of people not concerned in actual teaching.

*Bertrand Russell.*

**Teaching Creative Art in Schools.** Rosalind and Arthur Eccott. (Evans Bros. 4s. 6d.)

The following is culled from *Teaching Creative Art in Schools* and it gives the spirit of the book: 'A young

child draws and paints happily and spontaneously, and the function of art teaching should be to point out new opportunities for self-expression in such a way as to avoid the painful acquisition of a mass of technical knowledge, in process of which the "first fine careless rapture" will be lost.'

The authors compel attention by their free manner of approach and the practical value of their experiments, as the illustrations attest. Their main aim has been, and is, to teach in such a manner, that children may be assisted in mental development and emotional poise and attain a recognizable standard of criticism, in relation to the visual arts as quite a normal outcome of school and after-school life. The authors are independent in all their thinking and many may disagree with their claim that there is a distinction between craft work and art work: they assert that the former should be classed with science and mathematics as an intellectual subject and that the latter is expression, as music and dancing. Craft work may inspire a sense of achievement whilst art work allows expression. Separate experiences are recorded in chapters: for example, Mrs. Eccott gives practical instructions and principles in each stage of the children's development between seven and twelve years, along with the various suitable and alternative media and subjects. Many useful suggestions are given upon co-operative work: teachers will appreciate the difficulties of such a method, but Mrs. Eccott seems to have experienced much success as a result of her particular methods.

The approach to lettering and poster design is very carefully considered in Mr. Eccott's chapters. His attitude reveals a broad mind with quite a non-academic outlook: he does not, for example, view with horror, a certain amount of 'copying,' as the result is so unlike the original that it becomes an original work. He also gives his views on the correct use of references. This point gives rise to much confusion of thought in the minds of some persons, but it is clear that references are to the poster designer what an encyclopædia is to the intellectual. In his chapter on 'Drawing from Life' Mr. Eccott treats the subject in a very simple and clear manner and conveys at the same time the atmosphere of such a class.

Under the heading 'Design and Pattern Making' there is much which may not be new to teachers, but the authors are wise in including the various pattern structures and methods of creating and printing such: it may seem strange, but lino cuts are not mentioned as a method of reproducing a repeat pattern: however, lino cuts and their value are treated in a separate chapter. Lino cutting is considered to be of value in assisting the timid child, and as a whole children do like the cutting of lino, it appears to satisfy an instinct which might otherwise be destructive!

The Best-Mangard method of design is also mentioned: this system does help children to gain confidence in design and decorative work. For children who wish to do perspective, Mr. Eccott has dealt with the matter in a very interesting way, but the



examples seem to show much distortion, and it is suggested that perspective should be correct or it defeats its purpose.

*Teaching Creative Art in Schools* is an attractively printed book, well illustrated by examples of work and many very useful teaching diagrams—and the little imp of humour springs from its pages. It is a book which all teachers should possess along with their courage!

Carl L. Wragg.

**Advances in Understanding the Child.**  
Compiled by The Home and School Council of Great Britain, 29 Tavistock Square, London, W.C.1. (1s. post free 1s. 1d.)

In this most helpful little book the despairing adult can rely on being able to find some practical guide in any every-day dilemma.

It deals with the ordinary difficulties which are to be encountered in the ordinary child and does not relate thrilling stories of the extravagant neurotic which make the puzzled mother mutter, 'Well, thank God, we haven't got to *that* stage yet; but how *can* I get Mary to be ready in time for school?' And yet it is no collection of 'home hints.' Dr. Crichton Miller has written a foreword which is an assurance of the seriousness and importance of the book, and the various chapters are by eminent doctors or well known psychological writers who are here making their science and learning available to parents and teachers in clear, non-technical language. (I don't believe the word 'complex' appears once).

The chapters have all been given the same form: they are each on a particular virtue or difficulty, which is described in full: each has a detailed summary as to what conditions are likely to produce the desired or undesired phenomena, and last, but best of all, concise hints and even instructions how to deal with them.

There are, as usual, chapters on Fear, Truthfulness and Cruelty, but it is good to find also chapters on Confidence, Helpfulness and Thoroughness: these may not rank among the great virtues, but they are of immense benefit in helping us to live together. Dr. Crichton Miller says, 'I submit that all new theory in education, and particularly all that offers enlarged freedom for the child, develops a sense of social responsibility.' In the last chapter Mr. Lyward amusingly describes the over-eager parent hoping in one cut-and-dried answer to have the solution to all her problems and being told, 'Well, it all depends. . . .'. That, I think, is the chief lesson of this book, 'it all depends'. The right thing to do differs with the child's age, stage of development and past handling: the point to grasp is this, efforts to mould a child which forget to respect him and ignore the state which he has reached will not merely fail, but will have exactly the opposite effect to that desired. But a close reading of this book will help the parent to see where a child is, why he is there and how to help him to progress.

Mr. Lyward sums up. 'This attempt to bring together the nine summaries has revolved round the

words "natural", "time", "respect". The child is this; does this, because it is natural. He must and can be weaned from his present condition, but weaning implies first a recognition of the possible rightness of the child being where he is at any given time as necessary for development.'

C. Kennington.

**Music Under Eight.** Louie de Rusette. (Kegan Paul and F. Curwen & Sons. 3s. 6d.)

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'Music at first should enter into the life of the child, later on the child should enter of his own accord into the life of music.' The way in which Miss de Rusette makes the music enter into the child's life is based on her wide experience and on her thorough knowledge as to which side of musical activity and which element of musical expression will appeal to a child of a certain age and at a certain stage of his musical development. She saves the child the trouble and the embarrassment which are inevitable when he has got to find his own way in this strange new world of sound and movement. She leads him along a smooth path into it by offering just the kind of musical game and just that amount of musical knowledge which the child will like and accept easily.

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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

Entered as second class matter, September 23rd, 1930, at the Post Office at  
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*The Editor is not responsible for views expressed by contributors*

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# THE NEW ERA

## IN HOME AND SCHOOL

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### *Outlook Tower*

**T**HIS is the last of a series of issues of *The New Era* dealing with self-expression. The series has contained a number of enchanting examples of the things children have produced in clay, in words, with brush and pencil. The child in the Victorian nursery was treated almost as a young puppy is treated. He was trained in cleanly habits, fed wholesomely, exercised duly, but not until he was old enough for entry into the adult world was he considered as a person. Now that he is considered as a person from the cradle onwards he abashes us by the energy and initiative with which he sets about to record his impressions of the world as he sees it.

Nietzsche has described the adult artist who, in the moment before creation, must shatter the bonds of the individual and become merged in the spirit of universal life. It would seem as though the child, with fewer bonds to break, splashes cheerfully ahead with his creations, no more discouraged or ashamed by failure than was the evolutionary life-force by the death of mastodon and mammoth. Mlle Audemars gives a delightful description of the progress from four-year-old splodges to eight-year-old ability to 'make the people walk away', which was followed by conscious pride—'Now I'll always be able to do that'.

**T**HIS series on creative self-expression has contained many examples not only of what the child-artist can produce, but also of the setting that is essential to production. This setting must contain an abundance of material, an atmosphere that encourages experiment, an abstention from interference on the part of the teacher and yet respect and even a

certain gravity in considering the finished product. Several of our contributors this month speak of the child's pleasure and satisfaction when his work is taken seriously. Mr. Doubleday ensures this satisfaction by firing and glazing the early productions of quite young children, and Mrs. Cousens mounts their pictures and even cuts off the unsatisfactory part of a sketch that has been discarded as 'no good' and frames the salvaged residue.

It is a commonplace that the adult artist needs an audience, not out of vanity but as an essential element for production. He can stand either praise or blame; acclamation or revulsion will spur him to further efforts according to his nature. What he cannot face is silent ignoring. The Creator himself could satisfy himself that His own work was good, but lesser artists require outside reassurance. And it would seem to be the same with the child. A two-year-old once expressed this need exactly. 'Don't 'sturb me, mummy, I'm drawing'. And then, a few minutes later, 'Don't 'sturve me, mummy, but look'.

So, by taking the child's work seriously, we appear to be contributing something that he really needs. Yet, for fear of growing altogether too solemn about it, we should not forget the young Elizabethan gallants who, as part of their training in manners, learnt to fling off a lyric, words and music alike exquisite. It was applauded by the company but discarded, and if not forgotten, remembered quite anonymously and used by any playwright without acknowledgment, to lighten an empty moment in his plays.



MISS Kirschner pleads for the child to be allowed to explore and experiment among musical instruments just as he is now allowed to try out his powers with paint and clay. She claims that he will win through to some sort of pattern from his sounds, that he will find his own way out of a chaos of noise to primitive rhythms and tunes. She admits that the din of his explorations is more distracting to the adults about him than are the quiet messes he may make with plasticine or chalk. But she insists that formal music lessons, unpreluded by experiments in noise, are about as helpful as lessons in perspective would be in the nursery school.

NO one seems to deny that adolescence is apt to disturb the creative activities of the child. This is the inevitable result of causes too numerous even to be outlined here. The young child is by *doing*. Even his fantasies are usually active and purposeful. The adolescent glimpses wide horizons of thought and emotion. He perceives avenues of adventure that do not all require his bodily participation. His childish joy in making and doing is apt to seem to him inadequate to express these new aspects of life.

Further, the adolescent is self-critical, not in terms of true self-knowledge but in terms of what other people will think of him. He is aware of adult standards and of his own shortcomings. Mr. Grüber urges that encouragement is especially needed here. He himself allows his pupils to come along and work in his own workshop where they see how he tackles the problems that are holding him up. We imagine he gives technical instruction with apparent casualness, his declared aim being to awaken and keep alive their interest in things which they will then *wish* to draw. Mr. Doubleday also insists that to give training in seeing is one of the teacher's main functions. He claims that even the adolescent who has left school without much interest in anything can be awakened to a new attitude by being encouraged to look at things and model them as he sees them.

IF we come to investigate the aim of all this teaching, we are faced first with Mr. Grüber's negative. He is not setting out to make of his

pupils professional artists (though where special talents are found they are specially nurtured). His aim is to heighten his pupils' enjoyment of beautiful things and to refine their tastes. It may be interesting to recall that when Miss Margaret Bulley had worked out an ingenious means of assessing taste, she visited many schools and found that the highest degree of discrimination was found in the pupils of those which afforded, not lessons in 'appreciation', but sound practical work in drawing and crafts.

Another aim of this sort of teaching is suggested in the following report on a child of two-and-three-quarters after her first term at a nursery school: 'At first she seemed rather suspicious of the other children, on her guard against advances on their part and even resenting another child watching what she was doing or asking her a question. . . . I think she needs every opportunity for creative work and play, building with bricks, digging in the sand, painting, pasting, sewing, chalking, modelling. As she learns to feel confident in her own powers she will come to realize that the other children in no way prevent her from fulfilling her desires, and I think she will become freer in her attitude towards them.'

From this and from what has already been said about the adolescent, it seems as though creative activities enable the child to find both release and an anchorage. It is up to the wise teacher to see that he does not also find in them an escape.

As a last aim, implied by most of our contributors, though directly expressed by none, there is the hope that the child will work out for himself solutions to problems not so much in terms of right and wrong as of fitness and ineptitude. We no longer say to children 'Bad girl' or 'Be good'. We aim at creating for the child an environment in which he can attain to self-discipline. We count the materials for 'creative self-expression' as one of the most essential parts of that environment.

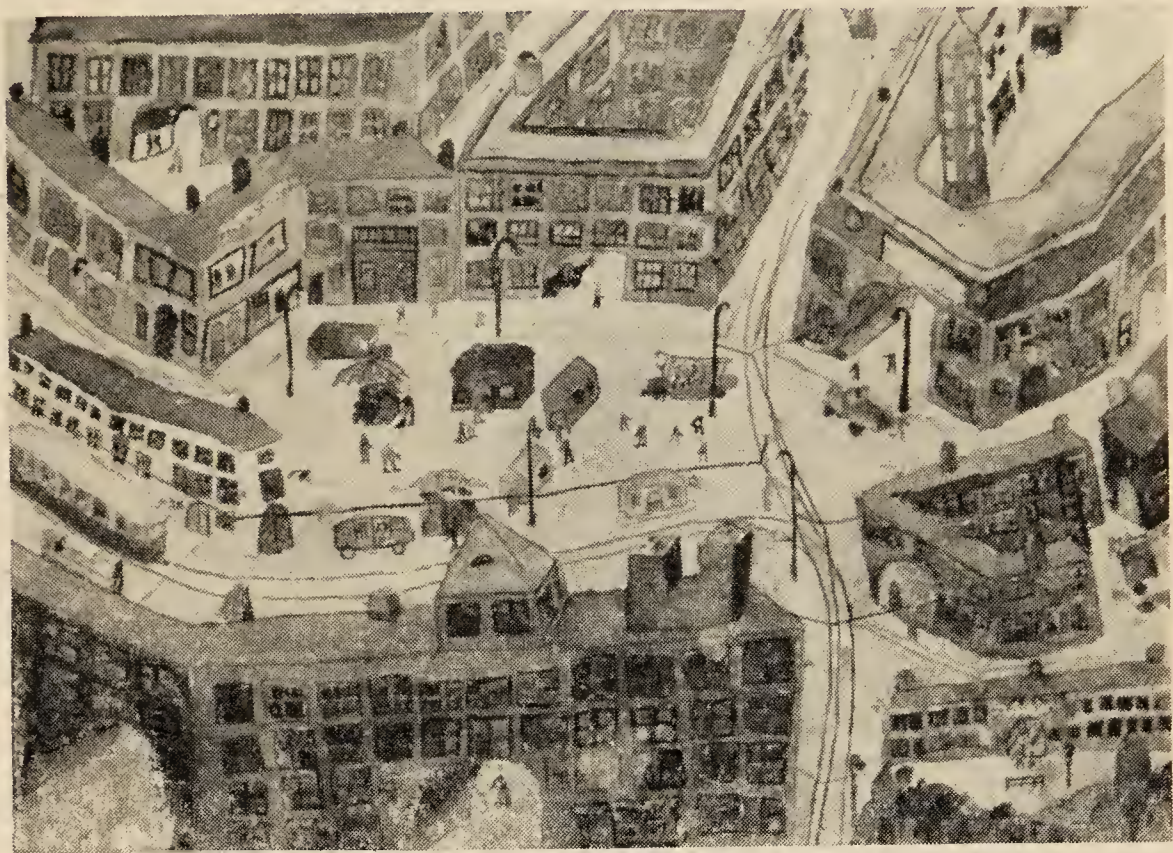
It seems as though there is ground for hope that under such conditions the child may re-evolve a Greek idea, lost under centuries of moralizing, that what is beautiful is true and therefore satisfying.



# How I Teach Art—And Why

Albert Grüber  
Director of Art Education  
in the Austrian Federal  
Educational Institution in  
Vienna 13

*(Right: The Square  
by a ten year old  
pupil of Professor  
Grüber)*



I HAVE been asked to give some account of my own work, but this does not mean that I wish to lay down a formula or desire that my suggestions should be slavishly followed. In our branch of teaching nothing is more dangerous than an impersonal generalization from the ideas and discoveries of an individual. Modern art instruction, I believe, reveals more fully perhaps than any other the personality of each individual teacher; and it would therefore be incorrect to assume that the development of the new methods of teaching in Austria could only have proceeded from one single leader or pioneer.

In 1920 I went, newly fledged from the Vienna Academy, to teach at the Federal Institution (a boarding school for about 350 boys, aged 10 to 18—a post-war institution). I wanted to find out how I could give my pupils (only two or three years younger than I!) what I had lacked in my own school days—the possibility of working out their own ideas. I was a beginner; there was no precedent on which I could base my practice and I was only dimly aware that similar efforts were being

made elsewhere by others. I had no predecessor in office who might have helped me, for the Institution was in its first year. I owed my first successes chiefly to the effort I made to enter into the feelings of my young pupils and to make use of all that their work revealed. Probably the experience of most of my contemporaries in this subject have been the same.

## Training the Artist-Teacher

Here I should like to say a few words about my attitude to Franz Cizek who is often regarded abroad as the leader of Austrian art education. The course of training for art teachers provides for a final probational year under the direction of an experienced teacher. Very few young teachers have worked under the direction of Cizek, who is on the staff of the Vienna School of Industrial Art. By far the greater number, and I among them, came to teaching without any knowledge of his work. Most of them were placed under teachers who followed the old methods. Persons of easy and accommodating disposition easily submitted





*Executed by a fifteen year old pupil of Professor Grüber*

and were satisfied with such methods. Creative and strong personalities rebelled and sought other ways. Very few indeed were as fortunate as I in being able to work independently from the very first.

When I heard later of Cizek, I found that he had only about fifty gifted children of wealthy parents and further, devoted as he was to childhood's problems, he had little interest in the young adolescent of 13 to 14. From his point of view he is quite right. Of real childish art nothing more is to be expected after this age. But for the ordinary school which has to deal with large numbers, with the so-called backward child, and of course with children over 14, his methods are not applicable—at

least that is my conviction and my judgment is based in part on what I have seen of former pupils of Cizek. And I do not think I am wrong if I assume that the reason why Cizek refuses to publish a work on his method is this: he hates formulæ and copying and only desires to show children's works and tell how they came to be.

From what has been said it is clear that it is impossible to establish a fixed method and a narrow course of study which should apply to all teachers equally. It is only possible to do really living work, determined by the needs of the moment, under a broad scheme by which the teacher is left free.

### Aim of Art Education

My belief is that the only point of general interest which must be determined is the *aim* of art instruction. And that too should not be made too narrow. For the Austrian higher schools, which aim at giving a general education of encyclopædic character (and specially the federal educational institutions with their 350 pupils who naturally are not selected from the point of view of artistic capacity) the only aim that can be considered is this: the children's impressions of the world about them should be intensified through contact with art and through creative work. In this way, the lives and minds of the pupils are enriched as their powers of observation develop and their pleasure increases. Through the joy of creation they will attain to a better understanding of, and pleasure in, all forms of art. And so this type of art teaching will produce men of general culture who are able to enrich their everyday life through enjoyment of art and even the youth of 18 will have a certain surety in questions of taste.

We are not training painters, sculptors, actors, but human beings who are able to enjoy the creations of artists. If among them there is one who is strong enough to devote his life to artistic creation he will be an exception and will



be treated accordingly. His education will be carried on apart.

It will be clear, however, that such aims make special demands on the knowledge of the teachers and their love of their work. Only artists must be appointed to give instruction, artists with feeling for the educational and psychological problems that arise and who do not put their own ideas in the way of youth. In fact, the art teacher should be, not a teacher, but an adviser, and this is perhaps the greatest difficulty for the beginner. But unless we overcome it we cannot hope to enable children to produce pure and unfettered work. Only when we leave the children completely free from our own ideas can we succeed fully.

The teacher must himself be an artist who will kindle the children's interest and will himself remain young, a creator among workers. Even the ungifted children will catch the general enthusiasm.

Now for the work itself. What do we do? Only what gives us pleasure. No methods. The teacher must always be ready to give up his own well thought-out plans and let the children work on the theme that interests them at the moment. The result is then typical children's work, coming from something they themselves have experienced. In my own class I often find that their other lessons act as an inspiration to them and when I let them draw according to their fancy it helps to make their impressions clearer and deeper and all aspects of their education benefit.

## Teacher and Pupils

And now comes the most important point. Leave the children to work out their ideas alone. They do it better; they have the courage that we grown-ups, with our self-criticism, have not. I am often asked, however, 'But don't you make any corrections?' and in the sense of 'improving' the work I can say 'Never'. But there is a great deal of criticism. In the first place

the children themselves seek out the mistakes, or what they consider mistakes. The drawings are put up on the wall, the teacher stands aside and only leads the discussion and takes delight in the conflict of opinion. In this way many observations and suggestions for future improvement are made. The teacher who points out each mistake (and in the child's opinion it is probably not a mistake) and explains and corrects from his adult point of view must not be surprised if the freshness and the real youthfulness very soon disappear from the child's work. He must learn to understand that true success only comes when the child expresses his own experience in his own way.

But certain things must be discussed with the children. I do not say, 'I let the children grow undisturbed, like flowers'. As a gardener succeeds through his loving care of his plants so must I care for the children. The children expect help and I can tell at a glance whether I should leave the enquirer to find his own answer or whether I should step in.

Now I come to the two problems that exercise my mind at present; the so-called 'ungifted' child and the child over 14. Ungifted in what sense? For art, yes; to that I agree. But un-gifted in the sense that one cannot improve his



*Painting by a pupil of Professor Grüber, aged thirteen*



taste, his judgment, his pleasure in art? No! Everyone can improve in this direction and this way alone lies true art education. If the teacher is energetic he will, after seeking carefully, find subjects that *interest* the less gifted child and on which the child himself feels he can work. On this particular subject he can perhaps do better than many of his comrades. He is happy, throws himself into his work, reaches a certain standard from which it is possible for him to find interest in neighbouring subjects.

### Problems of the Adolescent

What happens to the adolescents? I have often shown by means of an abundance of material that it is possible to carry over not only the joy in the work, but something of the creative power of childhood. Here nature and interesting, exciting talks help. The pupil, once the untroubled joy of childhood is gone, sees how far short his work falls in comparison with an adult's. He judges his work by adult standards: he sets himself a task which his hand has not skill enough to achieve. His discontent will, however, be reduced to a minimum if, as a child, he has been enabled fully to develop the child's capacity for richness of content, composition and colour. If I help children to become aware of nature and the surrounding world I thus enrich their experience and also their knowledge. I help the boys to find pleasure in the modest beauty of natural objects, and they then attempt to tell the story of many humble creatures with their pencil. I deepen the meaning of sensational happenings by sketching the connection between them and the result they have for the people concerned. For example, a street accident, the R.101 disaster, or the tragedy of the Cheluskin.

Another means of keeping interest and joy alive is by encouraging groups to work on a bigger task, for example, decorating a room. We keep a yearbook, and all children—except those who are totally uninterested—write poetry, paint and help with the binding of this exciting work. All teachers can take an interest in it, whatever their subject. A particular joy to all is theatre decoration and making costumes. We have a theatre which, since the Institution's foundation 13 years ago, has produced 37 plays.

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Since from the beginning this has been in my hands I have easily been able to incorporate such work in the art teaching timetable.

Blind spots in creative work which one also finds in adults are often easily overcome by the introduction of new techniques such as pastel work or pen drawing. Many a man has let his pencil rest for a time and turned to the history of art and done some good work in this sphere. Afterwards perhaps he has returned to etchings, woodcuts, poster work, etc. But we must understand that the boy must always find his technique for himself and express himself through it, and the teacher, for his part, must be fully master of these techniques so as to obviate the danger of miserable dilettantism. In conclusion, let me say that my work with adolescents is far from complete. I am convinced that there are new ways of approach to be tried and that art teaching, if it is to be a living force, must continually try new channels.



# The Creative Mind in Education

K. Doubleday

**A former pupil of Cizek, Art Teacher at King Alfred School, holds classes in drawing, painting, modelling and pottery at his own studio**

IN every creative art there are two distinct elements: the imaginative and the technical, the idea or motive-power behind the work and the method or means employed in carrying out the work. The discerning are agreed that achievement in the latter is valueless without a high standard in the former; indeed, as Roger Fry has said, 'technical deficiency may, under certain conditions, be favourable to aesthetic invention'.

In a degree this is so in the art of children and the reason why the creative side of their work has often a strong aesthetic appeal is because the expression of feeling is not smothered by technical knowledge, at any rate in the case of the younger children. When their attention is diverted by the mechanical, the literary or the imitative, it is usually at the expense of expressive power.

The desire to express an idea; emotional awareness of form, colour, movement; an impression of life gained through personal experience are the impelling motives of all creative art. The artist is concerned with the elements which go to the coherent shaping of his picture and these are quite distinct from the descriptive or illustrative elements. He thinks in his medium. That is to say, his main concern is fitting his lines, forms and colours into a rhythmic and harmonious whole. Further he must select those ideas which are suited to pictorial or plastic expression.

## The Teacher's Aims

Two questions face those teachers who are responsible for the artistic guidance of children: whether it is right to give any instruction at all (i.e. whether the teacher's business be merely to provide the materials and leave the children to their own devices), and granted that some

guidance should be given, what form it should take. The former course was a reaction against the academic standards of the specialists who aimed at teaching children according to simplified art-school methods. Yet the reaction can be carried too far. So called self-expression very often lacks artistic interest or quality because no clear or definite purpose has taken the place of professional instruction. In a few exceptional cases children may develop up to a certain point if left without guidance, but the average child will benefit by teaching which is founded on sound principles of workmanship and design.

The trained teacher on modern lines is not concerned with how much technical knowledge he can impart, but with how much creative feeling he can bring out in each pupil. He endeavours to establish a set of values which have formed his own attitude towards the subject and which are based on a comprehensive study of general principles.

Such a teacher helps his pupils to formulate ideas and to give to them coherent shape; he reminds them of the real character of the things they are striving to represent and is always ready to stimulate fresh interest. When the imagination of the pupil has been aroused, he will desire more information of his own accord and will acquire whatever facts he needs without effort. A set course of instruction in which successive stages are planned is impossible with a subject where the approach and individual development are so varied.

Much meaningless effort is avoided and time saved if the teacher helps his pupils in these first important steps: the choice of subjects and some guidance in the right use of materials.

Approaching the subject from the child's point of view, one realizes at once that his great





*Design for wall-fountain. Slab mosaic set in cement, unglazed earthenware in green, dull red, dark blue and light blue clay.  
By a girl of fourteen*

desire is to be active in making, to find an outlet for his ideas and creative energies. Where the teacher can help is in focusing these ideas into a form which is within the pupil's scope; to help the pupil to set himself some definite purpose. It is so much easier to be expressive if you know what you want to say! Children may not themselves be conscious of any particular aim and yet may produce good work; but even instinct can be guided by some orderly arrangement of thought.

A walled garden represents more art than the wilderness; likewise a picture represents an artistic experience within a given space. The pictorial sense can be cultivated without direct

reference to laws of composition or design. A child of five or six understands that his picture should fit his piece of paper. Gradually he begins to think of his picture as a whole, to see forms and colours in relation one to another.

The wise teacher is at hand at the right moment with just the right assistance. There is no reason why information of a general character should be withheld. If left without any advice or criticism children are inclined to repeat the formulae that come easily and this will not help in developing aesthetic sensibility or invention. It may be that a few broad essentials, if pointed out judiciously, are sufficient to stimulate imaginative effort.

For instance, if the drawing represents a tree, the artist may desire to express the growth of the tree. This can be shown in the upward tendency of the lines, the forms that express the energy in trunk and branches as they struggle upwards and outwards. Or it may be that the tree is part of a decorative scheme, in which case a more formal shape is fitted into the general pattern. But suggestions should never go beyond the individual understanding of the pupil. It is important that he should have a clear mental picture of what he wants to say and that this picture should have some association with his own personal experience. Very often a lively imagination which expresses itself with vigour and decision will also visualize the picture in relation to the space to be covered and 'place' objects and figures with good feeling for unity and balance. But where this is not instinctive, a feeling for harmony can be cultivated by tentative suggestions; by pointing out the possibility of filling a given space or of comparison between the different parts. Then the



picture will no longer be a piecemeal, haphazard jumble of unrelated lines, forms and colours, but will take on more coherent meaning. These suggestions are not made with the intention of imposing any fixed rules. They merely indicate one way out of the vague and chaotic.

## Observation of Nature

Learning to draw is no longer regarded merely as a training in accurate observation of nature and skilful imitation. The term has taken on a broader meaning in recent years and is not confined to the pedantic copying of objects. When confronted with a model of even the simplest kind the beginner is confused by detail, foreshortening, light and shade.

The younger children are not troubled by their own lack of correctness, but in adolescence the critical faculties are more highly developed. Their interests become externalized and they begin to enquire into the natural appearance of things. When intelligence is ripe for a closer observation of nature, some system is required to discriminate between superficial accuracy in representation and the delineation of character. If left until the right time thoughtful judgment can be applied to this form of study; whereas, if the pupil is aiming at a literal transcription of what he sees, no marked advantage is gained.

When the training of hand and eye begins, the important thing is to train the eye to distinguish between essential features and the irrelevant. But it is not only the physical eye which sees. If the mind's eye can seize and hold the essential character of the thing to be portrayed, the hand will be quick to follow. This important quality of vision is not necessarily the vision of a mystic like William Blake. It is another word for the

light of inspiration with which an artist looks upon every-day things and transforms them into pictures.

Innumerable instances can be found in good art of all periods which prove that the merit of a drawing does not depend upon *the amount of knowledge displayed*, but on *the quality of the feeling expressed*. Even in cases where the aim seems to be an exact copy of nature, there are other qualities which are of more lasting and deeper significance. For instance, Chardin gives his still-life groups the illusion of roundness, light and texture; but his aim was not mere imitation: the bigness of his conception and the



Pottery group by a seven-year-old pupil



unity of effect were dependent not on his technical skill as a draughtsman, but on the imaginative quality of his vision.

## Modelling

When my classes were first started about fifteen years ago, it was decided that it was necessary to provide for the plastic sense, the decorative and constructive, as well as for the pictorial.

For that reason all pupils are given the choice between drawing and modelling and pottery. Two of the reasons why pottery was included as part of this scheme was because of its adaptability to the needs of the youngest as well as to those of the more advanced pupils, and because it offers a very wide range in the field of design.

We have often been asked why we fire even the crudest examples of modelling by the younger children. It is chiefly because when the clay is hardened by firing it is more permanent and its decorative value is often enhanced by glazing. It has been questioned whether it is altogether a good thing for the younger children to have their work carefully preserved. Personally, I like to foster the idea that art is a serious business and I am sure children like to be taken seriously in this work. Clay-work need not be treated as a game which is aimless and messy, and although the element of fun enters into it, it can be more than a pleasant relaxation from routine. With the right attitude and purpose it can be thoughtful, constructive work, calling for decision and control. If taken seriously it gives wide scope for imagination as it combines the modelling of figures with the making of practical shapes. It is important that children should understand

and carry out for themselves the whole process of a craft.

Decorating with painted or engraved designs articles which have been bought for the purpose (so often practised by amateur craftsmen) has not the same educational value, because the pupil has no personal contact with the object he decorates. Decoration that is 'added' in this way only tends to spread a wrong conception of design.

Starting at the age of six, the children who attend my classes are encouraged to choose subjects which will develop the imaginative side. They make human and animal figures, masks, fish, birds. Slab-work of all kinds is practised even by the younger children; dishes and bowls, slab-mosaic, pierced slab-work and slabs in relief. Pottery shapes in flat and curved slabs are suggested as possible subjects because of the opportunity for painted decoration on a shape which is of their own making. An effort is made to keep the shapes as simple as possible. A circular slab as a base and one or two coils as sides produce dishes and bowls. Mugs, jugs or jam-pots can be made with a long flat slab which

stands upright around the circumference of a circular base. Square boxes, bowls and flower pots are also made with slabs. On the upright surfaces of a square flower-pot there is a chance for modelling in relief.

## Decoration

Children have no eye for the aesthetic outlines and proportions of a modelled shape, but the painted designs with which they decorate these shapes are often vigorous and imaginative. Even the simplest design will give increased interest and vitality to the work. Sometimes the children are advised to limit the number of



*Terra-cotta horseman by 12-year-old boy*



colours in their designs. This point is not, of course, important if all the colours can be manipulated into a unified whole. When the conception is cramped and the treatment niggled, a certain advantage is gained by encouraging simplicity. They are also advised in the choice of colours if their own choice is monotonous or harsh. These suggestions do not change the original conception but are intended to clarify and strengthen the expression. A sense of colour harmonies is one of the fundamentals of art, and good taste in this respect is seldom instinctive but has to be cultivated.

### Figure Modelling

In modelling figures (animal as well as human) children nearly always begin by making the separate parts—head, body, legs and joining them together afterwards. This is an easier method than attempting to shape the figure from one lump. I encourage this constructive method of modelling, occasionally going so far as to show beginners how easy it is to start modelling the limbs by rolling out coils of clay. To give them a confident start it is advisable to

overcome any inclination to believe that what they are attempting to do is going to be difficult.

I ask them to model the biggest part of the figure first, the body, and then to attach head, legs and arms. Children with imagination will at once give to their figure life and movement, but sometimes it is necessary to suggest a characteristic pose.

The methods set out above have been in practice long enough to prove by their results that art and craft used in a constructive and imaginative way can be of great value in the general mental development of average children.

It has been found, in the case of young people who have left school with no animation and no keen interest in anything, that this subject has released mental faculties as a whole, so that individual character has begun to appear, independent judgments to be formed and a more alert observation of life becomes apparent. Those with special artistic inclination who have made a specialized study of art after leaving school have found that cultivated imagination, an expansive vision and thoughtful judgment form a sound basis for further study.

### NEW BOOKS

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# The Child's Sense of the Beautiful

M. Audemars

Directrice of La Maison des Petits, Geneva

TEACHERS who have had the opportunity of studying the growth of spontaneous activities among children between four and eight have been amazed by their intense appreciation of colour and form. In examining the crude and varied products of the child's activity a trained observer is immediately struck by one characteristic: a passion for what is beautiful. The young child, in contemplating his finished work, evidently feels he has made a contribution to beauty. The arrangement of colours and forms, the rhythm and symmetry in young children's work undoubtedly reveal a real creative impulse underlying these experiments with the senses. The child loves big necklaces of vivid, coloured balls to satisfy his desire for ornament; he rejoices in big blobs of coloured paint thrown on to paper; he will top his brick houses with all sorts of objects with decorative contours. Music releases lovely gracious movements; the child gazes with wide-eyed admiration at pictures which please him; he pricks up his ears to catch the rhythm of verses and songs; with eager fingers he learns the feel of things and what they are made of; he takes a never ending delight in organizing processions and acting stories. All these activities are aspects of childhood's art.

Let us do all we can to preserve this period of development. Only too often the nursery school fails in its true mission because, although it is equipped with everything that is needed for these early experiments in sensory development, the teaching is stiff and formal. We have had twenty years in which to watch the free expression work of children living in La Maison des Petits. And we would term this stage the æsthetic phase of childhood. If these young children are provided with materials which stimulate their imagination we always find that the decorative element predominates. All their

work in line and in modelling confirms this.

It is intensely interesting to watch children of four making their first attempt at painting and to trace their development during the months or even years which follow. At La Maison des Petits we have kept all the work produced by children between four and seven. Among the very little ones painting is essentially an activity. It consists in the pleasure of movement, the delight in watching colours spread across the page while the hand adapts itself to the task of holding the brush. Here is a short description of the work of a little girl of four. The first pages are covered with a constellation of red, blue and yellow dots, but soon there is a new scheme and the dots become large bands of colour and we note at once the beginning of a feeling for rhythm in the way in which the spots and stripes are placed and in the arrangement of the colours.

The child shows the most intense pleasure evoked by both colour and rhythm. But soon these productions are given a definite meaning. The spots are called flowers and are grouped together in gardens, the stripes are called ribbons, or satins, or carpets. Then we see life and design seized upon imaginatively and combined. The child discovers in them, both living forms and forms of abstract beauty. Henceforward no drawing remains unnamed. A band of colour with a spot above it turns into a flower, or a tree, or a man. Stripes which cross each other at different points are airplanes, or windows, or roundabouts. Then diagonal lines appear and for a time the child's interest concentrates on abstract forms, she draws stars with many beautifully coloured rays. Here is the real beginning of art and we find a distinct resemblance to the decorative forms of certain primitive peoples in Africa. In her delight, the child becomes aware of her own powers of creative drawing; she draws more and more—



all sorts of things, houses, boats, people, animals. All these forms appear in turn; they crop up by accident, they are greeted with astonishment, they remind her of real things and she works at some of them passionately for days on end. From month to month the child's technique improves. Lines which were woolly and undecided become firm and definite.

Between five and six the house is a favourite subject and details of landscape are added little by little. The sky is indicated by a strip of colour at the top of the page; the ground is shown with trees, flowers, fences and people grouped into a complete picture. The subjects do not differ much between six and eight, when the child's attention is focused on details executed with great skill. The child observes very closely the action and the movements of people and animals and uses very exact, realistic colouring. The feeling for perspective begins, the idea of distance is expressed and the little artist has reached the stage of visual realism, as Luquet calls it in his admirable monograph.

To-day this same little girl, now seven and a half, is in ecstasies because she has been able to draw the back view of her characters. 'Look, look', she cries. 'You can see that the little girl is walking away because her feet are turned right: now I know how to draw feet and I shall always be able to draw them'.

And indeed the child does go from achievement to achievement, and always through his

own experience and his many experiments. All his attempts are stages on his journey and we must not try to curtail his efforts, for each is a necessary step which he must take if he is to reach the next stage where he may pause for a time to take stock of his ideas and his achievements.

The child's activity is unceasing and it is essential that no restrictions should be placed on the materials he needs, paper, colours, etc. But these should be chosen with a real understanding of what the child requires and it is especially important to avoid interfering with impetuous advice and criticism. The child finds the incentive for new progress in his own work. He does not foresee what he will do, he considers what he has done. Environment undoubtedly influences his creative efforts, but he draws his inspiration mainly from a wealth of imagination often unsuspected by the grown-up. He needs time to produce his work and the curriculum should not limit it; he has his own rhythm and it cannot be changed by the grown-up; he has his own hopes and his own inspirations and we cannot substitute ours for them.

The degree of perfection achieved by the child is in relation to his physical, emotional and mental development. Painting, drawing and modelling are the channels through which he can most freely express himself. And his plastic work shows equally interesting developments in thought, methods, interests and character to the teacher who watches it carefully.



*Drawing and modelling at La Maison des Petits*



# Handwork Experiences

Dorothy Cousens of Holly School

**While discountenancing most of the reasons given for including handwork in school curricula, Mrs. Cousens claims that handwork 'makes for confidence, for daring, for real originality, and these qualities, combined with the almost tireless energy that seems to be the heritage of most children, result in good workmanship which is always a benefit to the community'.**

**T**HERE seem to be three main theories which influence the teaching of handwork. First the recapitulation theory, which being interpreted means that a child needs to run through the handwork history of the race, and if left alone will be found doing certain things at certain mental ages. Next, the theory that handwork encourages co-operation and the team spirit, and that children work together for a communal result as against individual gain or distinction. Last, the theory (which has perhaps influenced handwork education most, at any rate in the State schools) that handwork is essentially for dull, backward and mentally defective children. Go to any large elementary school in London where the classes run parallel, with an A.B.C. grading, and you will probably find that the C standards have a great deal more handwork down on their timetables than the A standards. Go to schools for defective children, and you will find very small classes of children taught by teachers who have special handwork qualifications.

After twenty years of working with children of both sexes and from various classes of society, from the ages of five to nearly fifteen, I find myself unable to agree with any of these ideas except in a very limited fashion.

All I can say is that, given free time and access to materials, most children show great interest in making things and many of them show considerable skill with their hands, while their industry is literally staggering.

One year our school was invited to exhibit handwork at an educational conference in Oxford. It then numbered twelve boys of whom

one never did anything with his hands except play with sand and water, and another spent most of his free time at the piano, his chief interest being music. I took with me to the Conference the whole of one term's work done by these boys, good, bad, indifferent, and people simply refused to believe that so few boys in one term could have produced so much.

'Do they do only handwork?' was asked on all sides, and I realized that I ought to have had the boys' well-filled exercise books piled up for people to see that the normal school work was also done.

This output of children is not commonly realized because as a rule there is a rationing of materials or a lack of time. Everyone who has told children stories is familiar with the request 'Now another please'. We feel the demand is unreasonable, coming as it often does with barely a pause after our concluding 'lived happily ever afterwards' phrases. Unreasonable it may be, if we wish to place an adult value on children's behaviour. I only know that children are like that. They ask for a sheet of my best drawing paper and presently bring a painting. I hardly have time to say how pleasant it is, how clean and bright the colours, how real the ship or aeroplane seems, before they ask for another sheet of drawing paper. And so it is with anything that takes their fancy: they do it again and again and yet again. Genius has been called the infinite capacity for taking pains. Children have the capacity for repetition, which is not quite the same thing but is closely allied.

There are times when all the boys of a group are making paper darts for days on end. Whole



fleets of them lie around; they get swept to the waste-paper baskets, crumpled into the fire, thrown and flown and trodden on, yet still others remain. When they get more decorative and more beautifully made I know the end is near. The fierce contests over the individual ownership of the darts dies down, now that they are no longer alike but strikingly different. Suddenly no one makes darts any more and the drain on paper stops. That has been a sort of group activity. Everyone has been caught up in the general enthusiasm for producing darts excepting me. My function is to provide the paper.

I can remember other group activities, as for example when a craze came for eating nuts and for scattering the shells in every conceivable place throughout the school. I do not think any boy stood out from the herd over that and, in spite of considerable efforts made by Matron and me, the industry only ended with the supply of nuts.

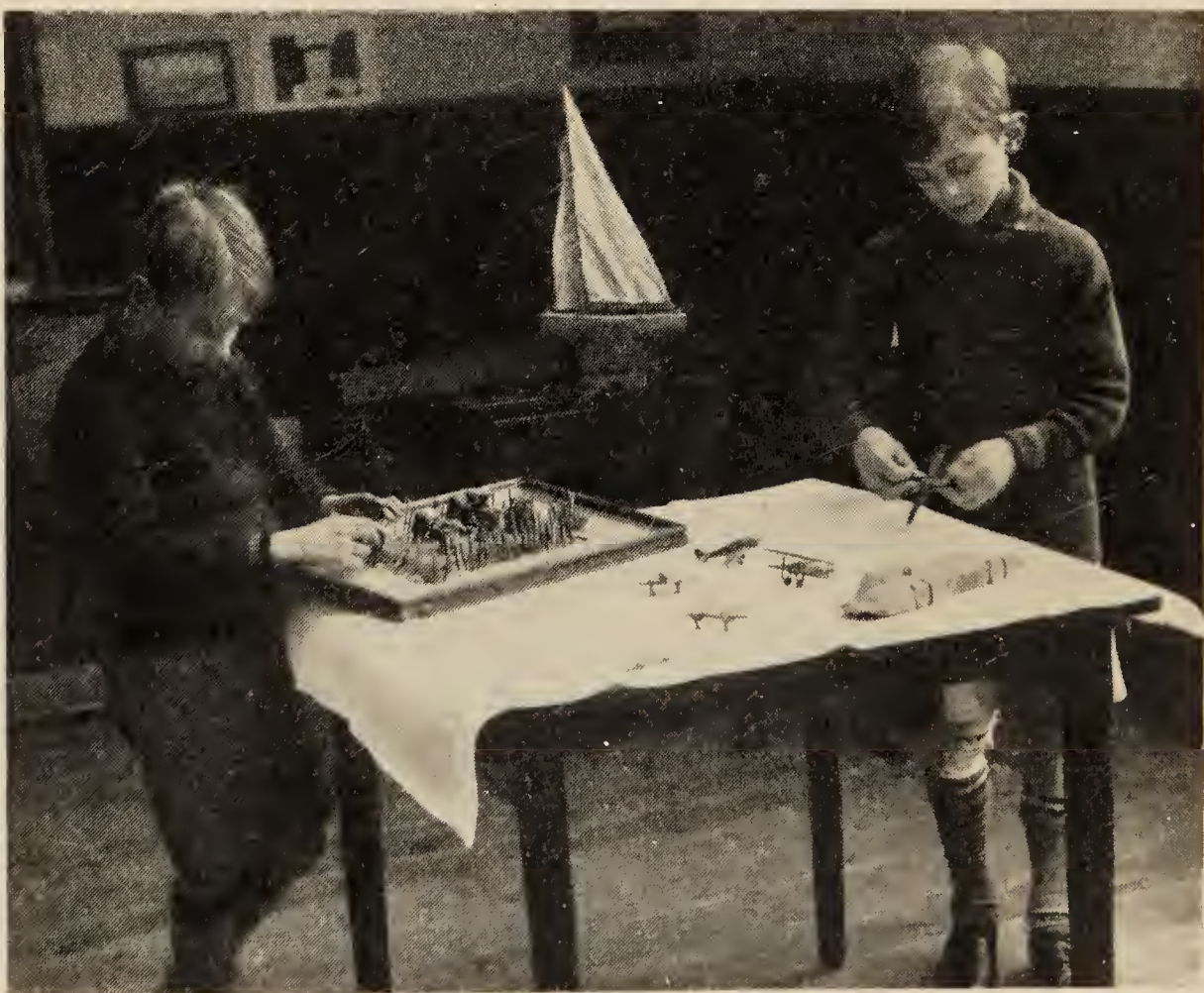
I mention the nuts to show that group enthusiasms are a part of childhood and affect handwork as they affect other activities. To interpret them as co-operation of any great value would, I think, be a mistake.

As a rule handwork tends to be individual and to express the individual. One boy makes aeroplanes, another builds ships, several paint pictures, but each with a distinctive style which is so much the copyright of the particular child that I have heard them accuse one another of 'pinching so and so's style'. They are keen enough to spend money on their work too. Thus it is understood that the school provides paper and paints, chalks, paste, and with luck, gum, cardboard, pins, wire, string, paper-clips, rubber bands, rough wood and nails. But if a boy wants bakelite for his wireless set or wire for the coil, he wouldn't dream of expecting the school

to supply that, nor good three-ply wood for fret-saw work, nor the seccotine that is in tubes. One child models wonderfully in plasticene. The school supplies that and he can have it for the asking, but his sense of justice makes him buy some as well. I have never grudged him any even unconsciously, his work is too good for that. Possibly he feels I would own his models in part if I supplied all the material.

This individual ownership is a strong feeling. I see little evidence of an instinctive wish to work for and produce anything that is to be communally owned.

Community products can of course be achieved readily enough by the teacher's organization. I have got children (especially the younger ones) to leave their lesson books on a fine day and join in my gardening schemes with great zeal, or even to have gardening schemes of their own. To be honest, using the tool they fancy is the chief attraction, not the result of their labours with it. Once a group of small boys got excited over building a small brick wall. However, when they found that they couldn't all mix cement haphazard, or lay bricks



*Free time modelling work by boys of nine*



just anyhow, and that I was putting in some stern supervision to prevent my expensive materials from being wasted, their keenness diminished. Recently I organized a toy brick-making class. The work involved the use of brightly coloured papers in large quantities and a lavish supply of paste. Both these materials appealed to the children. We had quite a happy time; the bricks were fairly uniform in appearance and all the boys but one willingly agreed that they could be school property. The unwilling boy was a child of nine, soon to leave the school, and he knew by sight every brick he had had any share in making and took them all away.

Once indeed the entire school co-operated almost spontaneously in a group activity. It was over the destruction of an old fence. My husband, strolling in the garden one summer day, said off-hand that it was time the fence was pulled down, and his remark was caught up, passed on, and repeated. Tools and boys assembled as if by magic and a very happy time was spent in demolition. After that it was up to them to put up a new fence and in several days' time this was done fairly respectably but not too enthusiastically, rather in the spirit of paying the price for a glorious hour.

I cannot speak with any authority for young people much over fourteen years of age.

Grown-up people certainly hanker after an individual achievement, though not so strongly perhaps for individual possession. The world has reconciled them into accepting the money substitute. Matron was quite willing that we should rapidly eat her jams and pickles, but was

nevertheless delighted that I snapped her picture at the end of the fruit season with her well-filled cupboard, which for a short time at least seemed to be her own property and pride.

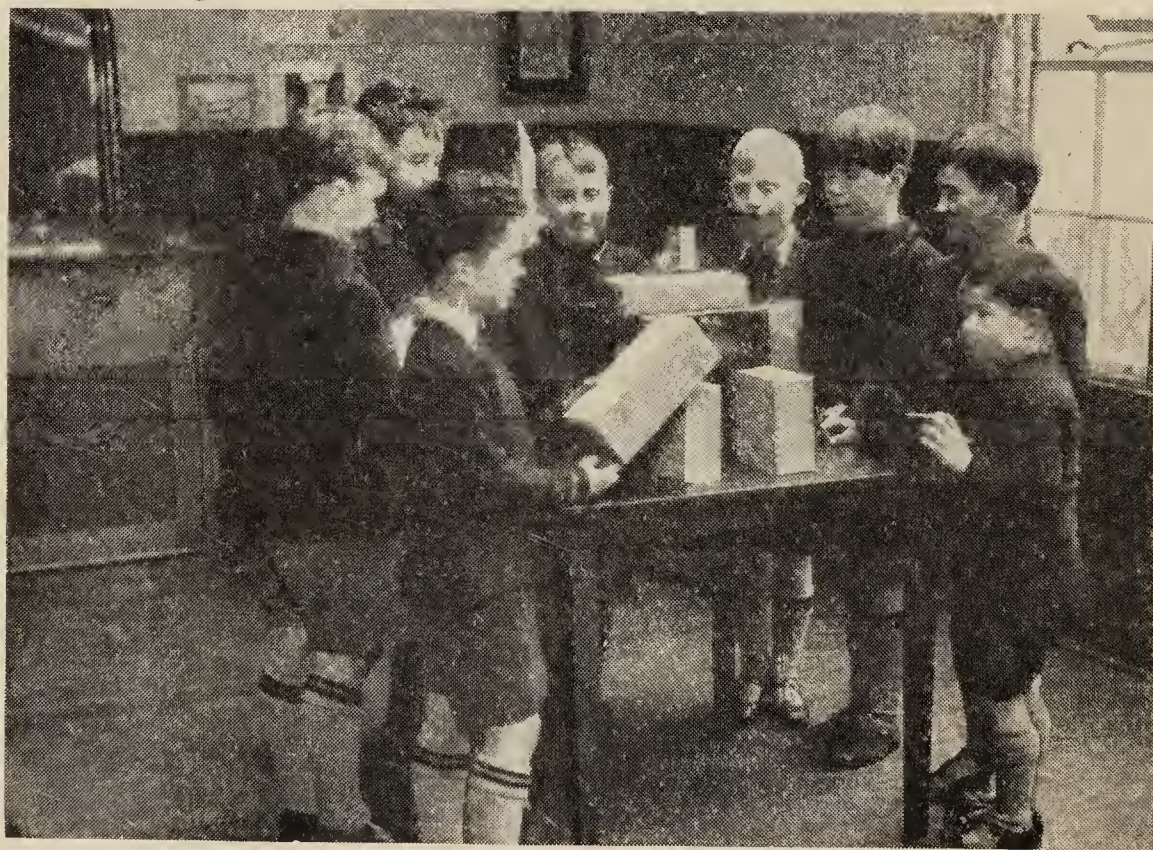
Cricket probably owes its popularity to the nice adjustments of individual fame and team behaviour. Each boy gets his chance of winning glory, although he works as well for the general good. The sting of defeat is taken away also for this reason. The side loses but it still remains the game where Hythe brought off that amazing catch in the far field, or Anderson made fifty-two, or Parsons bowled three, caught two.

There is no case for the prevalent idea that the less bright a child is at intellectual pursuits the more handwork he should be given, and *vice versa*.

A fool can only do a fool's work in handwork as in everything else. A clever child may tire of it sooner than a fool because his rate of growth is quicker and his interests can be wider, but every child has a right to have his fill according to his wish and ability. Only thus can children play at shaping the world nearer to their hearts' desire.

There are many ways in which handwork can be helped. Some do more harm than good, as has been shown well enough in the recent articles in this magazine. No help at all is better than wrong help. I have found it a real asset to

have good examples of handwork in common use in the school, work - baskets, pottery, boxes, and of course pictures; many pictures, a few on walls, many in books or in portfolios. Advertisements are often inspiring, as well they may be, seeing that some of our best artists are employed in



*Making toy bricks—to become the property of the school*



producing them. Lessons that teach definite skills help, such as lessons in how to use blue paint, when children have become cross about the deep ultramarine skies and seas that most of them produce unassisted.

The tricks of perspective have to be taught some time or other to most children. I was lucky in getting a real artist to visit us and do that. From me the boys would hardly have taken the lessons without resistance. As it was one boy said he didn't see it; so I got him to trace in whitewash on a sheet of glass the outlines of a large table and packing case as seen through the glass. 'Oh yes', he said, when he looked at his result, 'my eyes do see it like that don't they, but I never knew it.' Some of the others could see their drawings were wrong but could not correct them. The interesting thing was that for some months after the perspective lessons the boys still drew their pictures as before. I think they drew from an unconscious obstinacy about shape which had not yet accepted the perspective laws. I helped a bit by unobtrusively pointing out railway lines or churches in our walks and getting them to notice whether the artist had told them aright. After a while their pictures used the new knowledge and once the school knew it I

never had to show it to another boy. The new ones seem to pick it up when they arrive at a certain stage with their drawings.

The greatest help seems to be to provide the materials and to share in troubles over failures and pleasures over successes. They are very grateful when I take the trouble to mount or frame their pictures and they select the best ones invariably and will not let me waste my time over inferior examples. Sometimes I have rescued a thrown-away picture and, by cutting off a poor side and framing the rest, have surprised them by its pleasantness. Each term they take everything home. I never keep anything unless they give it to me freely and of their own accord. Their creations are their children and I would think it mean to steal them from them. More than any other single thing they appreciate this respect that we have for their work. It makes for confidence, for daring and real originality, and these qualities combined with the almost tireless energy that seems to be the heritage of most children, result in good workmanship. Good workmanship is always a benefit to the community. Such a result seems to be an ideal achieved. The artist is delighting himself and incidentally serving others.

# Culture of Movement

Charlotte Gaffran

A CHILD'S movements can tell us more about the state of his physical and mental health than we can learn from his general appearance. Parents and teachers often overlook this fact and are content to observe how the child looks or stands or sits. A child may move quickly and nervously or slowly and ponderously, his gestures may show confidence or timidity, his movements in general may be marked by a sense of balance and harmony or by its opposite, unsteadiness and clumsiness. All these things should be carefully watched.

When we see a child who moves harmoniously we can be pretty sure that there are no barriers

and inhibitions in his mental make-up. This child needs no special help or encouragement to express his personality; he will do so of his own accord. But how many children there are who seem to have no 'gift' for movement at all! They seem to come into the world without that instinct for right movement which all young animals possess. And yet the gift is there—only waiting to be awakened. The possibilities in this direction may have been neglected in the course of his upbringing or even further repressed by the imposition of artificial postures and movements (Greek poses, ballet steps, Swedish drill) which do





*Exercises for strengthening hips and thighs*

not meet the child's organic need and therefore fail to bring co-ordination into the movements he performs in his daily life.

Children of this type will derive little benefit from the ordinary physical training at school, as this is based on imitation of the exercises shown by the teacher and presupposes a certain gift for movement.

Too often in this kind of tuition the exercises are a *pose* of strength rather than the means of acquiring strength, a *pose* of lightness, rhythm and co-ordination rather than the means of acquiring a permanent capacity

for lightness, rhythm and co-ordination. This may seem a hard criticism to make, but its truth may be tested by watching the drill, dancing or even outdoor games in any school. So much of it is merely 'carrying coals to Newcastle'. The front row children, the 'gifted' ones, do well enough, but their facility may very easily become a source of discouragement to those who are floundering away at the back, conscious of their handicap, but hopeless of ever being able to conquer it.

'Culture of Movement' differs in certain important respects from other systems of physical training. In the first place, imitation is completely ruled out, just as in all modern schools mechanical learning by heart has been discarded. Here is a brief outline of the method.

First we have 'Static Exercises.' The object here is to make the child acquainted with its own body, *not with the exercises*. The distinction is fundamental and requires that the

exercises be continually varied by the teacher. They include such movements as knee bending, trunk bending, leg and arm lifting, arm, leg and foot rotation, shoulder rolling, tension and relaxation of muscles. The pupil's attention is drawn to the possibilities of movement in his muscles and joints—first in each part separately, then in co-ordination with others. He learns which parts of his body he can move and the easiest way of moving them. He discovers that a movement done with one part of the body alone is more tiring than when it is done with the co-operation



and support of the whole body. He must become conscious, too, of his weak parts, and by the discovery that they grow stronger through being made to work, he will be encouraged to overcome any physical defect from which he may suffer.

What the pupil aims at in these exercises is not the objectively perfect execution of a given movement, but the discovery of how he can train himself to do it some day with ease. It is not the 'what' but the 'how' that matters. These Static Exercises may thus be regarded as play, in which the child experiments with different parts of his body in action. Finally, there is nothing in 'Culture of Movement' of the deliberate muscular effort used in Swedish exercises. In raising an arm, no more physical and nervous energy should be employed than is brought into play when the movement is done unconsciously.

The second part of the method consists of the so-called 'Dynamic Exercises': running, walking (whether in straight lines or curves), turning, jumping, swinging, and balancing, all of them movements performed in daily life and, as was pointed out before, providing a very sure index as to the general state of health in a child or an adult. The rhythm of these exercises should not be, as it is in most systems, dependent upon musical accompaniment. The pupil must learn to be rhythmical without music or the given beat. He is taught to walk in accordance with the length of his legs, to bring his weight and not his legs forward as he moves, to run no faster than his breath will allow, to swing his limbs freely in a rhythm dictated by the law of the pendulum,

to run in curves by using centripetal and centrifugal force, to gain lightness throughout his body by allowing his body to rebound in obedience to the law of gravity. Not that the child is required to know all this intellectually or learn any long names. He understands these principles only in action and in practice.

The aim of all these exercises is to produce in the pupil a greater sensitiveness to movement. The body must become more elastic, free from all stiffness and hardness, quicker in response, more alive throughout. Sensitiveness to different degrees of muscular tension and



*Exercises for stretching spine and chest*



relaxation and to the amount of energy needed to keep the body in balance are further assets to be gained. In a word, the body will no longer be felt as an obstacle to be dominated by the will, it will acquire an awareness of its own and become integrated into the whole personality.

In order to achieve yet more elasticity and quickness of reaction, music is introduced into the lessons. Here again, no fixed poses or set forms of movement are prescribed for the pupil to copy. He must learn, as it were, to hear with his body, to translate the rhythmical lines of the music immediately into movements such as walking, running, springing, turning, and so on, in straight lines or in curves, slowly or quickly, lightly or heavily, according to the general character of the music. The body is not, be it noted, used as a means of æsthetic expression. Grace and beauty of movement are not directly aimed at; these are too often based on some purely conventional predilection for some poses as more 'artistic' or 'expressive' than others. But if the child really moves to the rhythm of the music, the effect will be beautiful nevertheless.

A few words in conclusion about remedial work. Done piecemeal, that is to say, by concentrating on the defective part, it is of very

little use. Any local defect or deformity is connected with the child's whole physical and mental state and to attempt a cure by working with the affected part alone may very well put too great a strain on the child's energy, besides tending to discourage him by emphasizing what is causing a sense of inferiority. The trouble has probably arisen from wrong habits of posture and movement. A new adjustment of weights is what is wanted, a new way of moving the whole body. Only when these have been found and the child's general strength and balance have been improved, will special exercises of the affected part be of value.

Throughout the explanation of this method attention has been drawn chiefly to the physical side of the training. But the psychological effect of the teaching will be obvious to any educationist. Through an increased consciousness of his own body and of its possibilities in movement the child's ego will expand and develop. Through a practical experience that harmonious and balanced movement cannot be achieved by his individual powers alone, but depends upon co-operation with the laws and forces of the outside world, he will develop a right balance between his ego and the world around him.

## Music and the Young Child

M. Kirschner

**W**E know that a child left alone with pencil and chalks will most likely start smearing and scribbling and, in the end, may develop a certain skill in drawing and painting. Nobody would dream of interfering with the child at this stage or of trying to teach him how to do the thing 'properly'. Crayons and paint-box belong to the outfit of every nursery and the methods of teaching drawing and painting are invariably based on these early and free experiments.

A similar thing would happen if the child were left alone with musical instruments. He would go on using them in his own way for a

little while, and there can be no substitute for the kind of experience so gained. But, strange to say, we do not seem so willing to accept this activity as the normal grounding for later musical training. This may be due to the fact that the child left with his mouth-organ, drum and trumpet is more disturbing to the adult than the one who sits quietly over his paint-box. We cannot get away from noise as easily as we can from sight, and for most children music is very stimulating. So, partly for the sake of a quiet life, we seem strangely anxious to lead children's musical activity into narrow channels from the very beginning; we are inclined to



suppress their crude experiments with sound, marking them as 'wrong' and 'out of tune', because we measure them by the standards of conventional music, and consider any deviation from these to be 'unmusical' and impermissible.

When establishing the child's contact with music we will have to make up our minds as to the result we expect: do we want to persuade the child to share our likes and dislikes, to copy us in the adult manner, thus giving up his originality? Or do we prefer the genuine little person with the childlike taste and a language of his own in which he can express his sorrow and his joy, in which he can make himself understood and which he can understand when it is used by others, and which will develop with the natural growth of his personality?

If we want to make music such a language we must give up impressing our own ideas upon the child, we must stop expecting him to produce conventional music after a short period of tuition. We should rather behave as we do towards the child who is learning to speak.

There are three factors which seem essential for the development of speech. Living in a world in which speech is used by everybody in the most natural way, the child assimilates it. He experiments with his own sound-producing instruments, partly trying to copy what he hears around him, partly choosing his own noises and sounds; and finally he tries to express his own wishes. A natural and perfect command of the language is the result. According to this, musical teaching has to reckon with three things: (1) the urge for self-expression, without which no successful teaching can be done, (2) the realization of the means, and (3) the acquiring of technique. It is the co-ordination of these three factors that makes the good musician and in teaching they need to be carefully balanced.

Self-expression is a thing that cannot be taught at all. The desire for it is a primary need; if it is strong and overpowering it will find its medium and work through it in spite of difficulties. In the average child, however, we shall have to be careful not to suppress it, but on the contrary to create an atmosphere in which 'talking music' is a matter of course and musical improvisation the ordinary thing to do. The establishment of too high a technical

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standard at the very beginning is apt to discourage the child.

The second question is that of the musical language spoken around the child. It should not be 'childish' language only. The more the child lives and grows up in a world of sound, and the more music forms an essential part in the life and activity of the adults in his environment, the greater is the chance for his own musical development. But this will depend on the home rather than on the teacher. When we sing or play to the child it is natural that we should do so in a plain and clear way which the child will understand; this kind of music will come into our minds as simple words do when we tell a story to the child. But it should be *music*, lively, beautiful and interesting music which will appeal to the child's mind. We should avoid artificial constructions made up for the sake of their simplicity alone which have not been allowed to grow naturally.

The most serious problems seem to offer themselves in the third part: acquiring the necessary technique. This *must* be the last step and the outcome of the two others. If the



process is reversed great harm can be done. If technical skill is taught before the need for its application arises, it is bound to be displayed for its own sake and to become empty and mechanized. If conscious attention is directed towards technical details before a strong and reliable sense for the flow of music has developed, this can easily destroy musical spontaneity.

It is at this point that the teacher has got to be modest and extremely patient. It may be easier for him to give more assistance, thus getting quicker results. But a longer period in the dark will produce a healthier plant; each discovery made by the pupil of his own accord when the need arises for it will deepen his interest, bring him nearer to the root of his subject and give him the joy of creation.

The effort demanded of the child who is led in this way will be very different from that

demanding from him by ordinary piano or violin practice. It will demand more power of judgment, more independence of decision and more spirit of enterprise. We should not therefore start training him too young; we should rather leave the early years for free experiment. At the age of 7 or 8 the child will find it worth while and will be able to make such an effort.

Difficulties will arise only for those children who are used to being taught in the repetitive way, who have learnt to exercise their memories above all other capacities and who aim at the kind of achievement resulting from this.

Music teaching with the aim of self-expression cannot be an isolated thing. Its best results will be achieved only when it forms part of an education which will provide the necessary stimuli, plenty of freedom and a fair amount of discipline, thus allowing natural growth and producing a balanced personality.

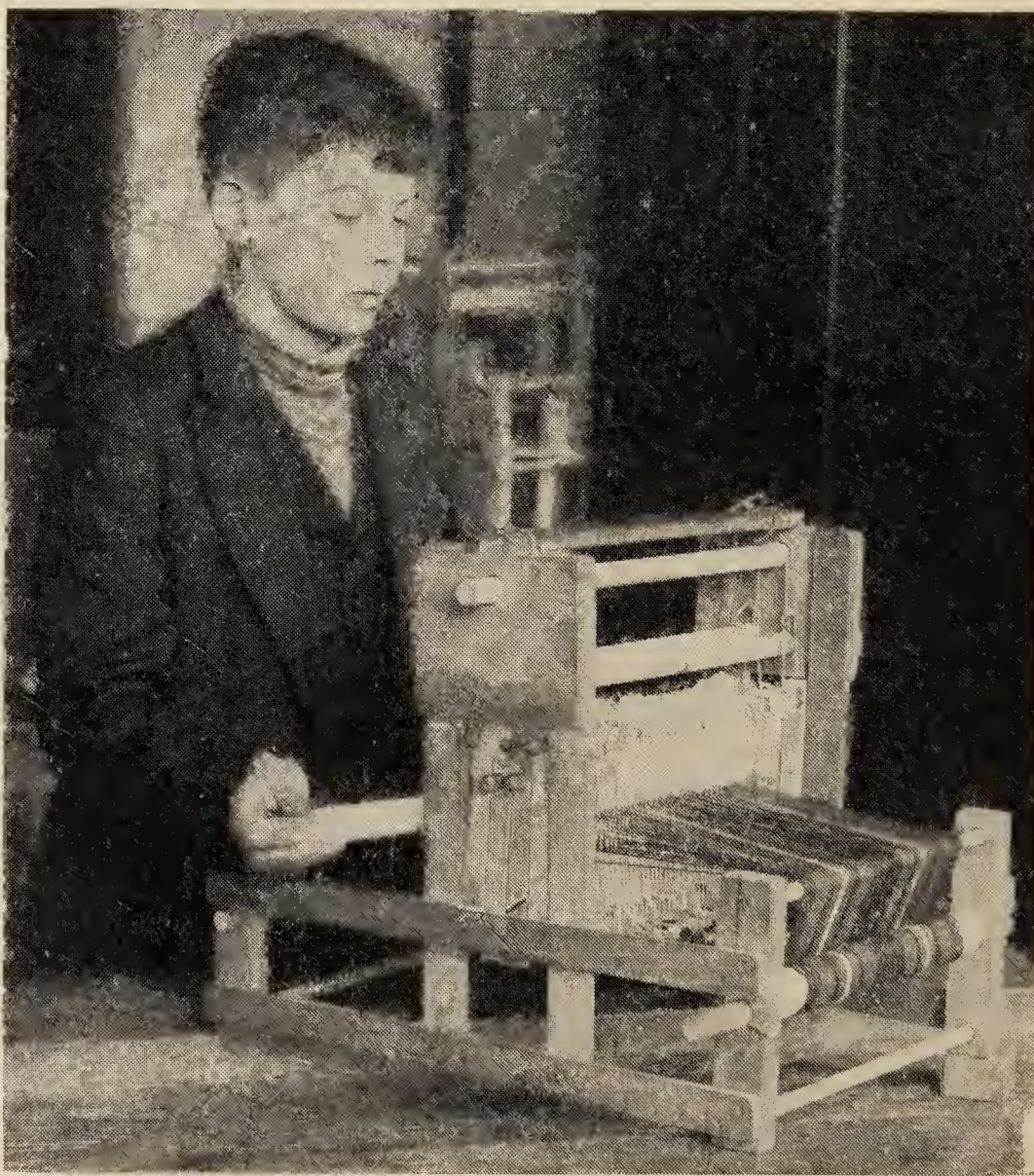
# Weaving

David Robb

of Buckhaven High School

**S**OME crafts are unsuitable for inclusion in school curricula, because the problems are not rich enough, or because the equipment necessary is too elaborate and expensive, or the materials and processes are too difficult for the child to manipulate. Weaving suffers from none of these disadvantages. It can be practised by both young and old, there is little waste of material, and the equipment is inexpensive and simple to make. Useful articles can be made; even early efforts have some purpose other than mere practice.

To bring the craft of weaving to its present-day perfection, innumerable problems have been solved by man throughout the ages. The young child, faced with the problem of keeping the warp threads taut, rediscovers



*Solving the problems of weft to warp.*



methods used by primitive man and may himself suggest new means of solving the difficulties with which he is confronted.

The child, like his ancestor of early days, will find increased interest by experimenting with colour in his work. In this way he achieves not only mechanical ingenuity, but his artistic tastes find expression. The crossing of strands of threads alone results in a simple form of pattern. This is enhanced by the use of threads of different colours. These possibilities of adding to the interest of the surface apparently appealed to the primitive mind, for it is seen in textiles of a very early date. By simply crossing white threads with black, an alternation of black and white dots appear on the surface. The effect can be made even more pleasing by allowing one colour to predominate over another.

Regularly spaced lines will themselves constitute a pattern, but the result will be enhanced by the grouping and spacing of the threads. Patterns may be elaborated by similarly spaced lines crossing at right angles. The result of this treatment is a trellis or plaid. Weaving becomes more and more interesting, as there is now greater scope for originality in colour and design. The child applies the fundamental principles of good design—balance, repetition, symmetry. Having now overcome many mechanical difficulties, and having relieved the severity of his drab web, he no longer feels content to weave his threads over one, under one, but experiences a desire to attempt variations, such as passing his weft over groups of warp threads at regular intervals, for example, over two, under two, or, over three, under one, etc. (From such experiments twills and bird's-eye patterns were gradually evolved.)

## Combating Drabness

From the crude fibres used by primitive tribes, from the 'fine linen' of Biblical times—for it is well known that the cultivation and preparation of flax at present is similar to that used in Egypt four or five thousand years ago—has grown the weaving which we know to-day. Modern fabrics, varied in texture, in design, in colour, with their mixtures of wool and cotton,

linen and silk, are woven on the complicated mechanism of the power loom. These fabrics may have a beauty and ornamentation of their own, but the individuality of hand-loom weaving is lost. The recent revival of the arts and crafts has shown that superior products are hand-made, but the mass-productive method of manufacture has lowered public taste.

It is not assumed that hand-loom weaving can ever compete with the volume of factory-woven articles, but, on the other hand, the benefits to be derived from hand-loom weaving from an educational point of view are invaluable. The complicated machinery of our factory system reduces the average employee to a mere piece-worker. He is not a designer of complete wholes but a maker of parts. He has no chance of originality in design. Many workmen are mere attendants of machines, little better than the machines themselves. The only way to raise the average workman above the mechanical routine of the factory is to educate him from childhood to a fuller æsthetic appreciation. There is always room for the products of artistic workmen in artistic hand-made articles. The quality of products is determined by the taste of the purchaser.

## Training an Intelligent Eye

The desire to create is innate, and a realization of the value of creative activity in schools is gradually increasing. Because of factory production this creative desire is not stimulated. If a child is given freedom to express himself, he shows a natural desire for what is pleasing, and improves in his sense of form and proportion and in his taste for grouping and blending colours. The child, in planning, designing and carrying out a piece of weaving, gains a valuable training in resourcefulness, skill, concentration, perseverance, patience, and accuracy. The child acquires a direct experience with materials and a knowledge of their qualities, sources and uses. He also gains experience with tools and machinery, while constructing his simple loom, and an understanding of the underlying principles of other types of construction.

A constant appeal is made to his intelligence; he not only does things for himself, but he also



understands the labour-saving devices and inventions of others, and himself constructs original patterns. Before he can even produce a pattern similar to any he has seen he must analyse its construction and build it from a foundation. The simplest design executed by a young child at once satisfies him, because he

feels that even his first effort has been successful. His joy in his achievement increases as he sees the pattern gradually developing line by line, and this encourages him to further effort. His happiness is no less than that of the artist working on a masterpiece. His sentiments are acting together with his hands and eyes.

# A New Expression of the Self

Oscar Köllerström

**'By "Use of the Self" is meant the conscious employment of the primary control of the working of the whole organism which determines the nature of the use of all specific parts brought into action in any form of self-expression.' F. Matthias Alexander.**

A TEACHER at the F. Matthias Alexander School was helping a pupil to gain experience in applying a new technique. A visitor who had been watching for some time exclaimed: 'Look at that child—she was so tense and uninteresting, and now she looks almost beautiful.'

A technique by means of which such a change can be brought about is obviously invaluable as an aid to fuller self-expression, particularly as experience has shewn that it is merely a matter of time for such changes to become permanent. As these changes are the result of indirect, rather than of the usual direct educational method, it is equally obvious that the technique is radically different from anything with which we are familiar. Further, inherent in it is its own concept of the significance of 'self-expression'. As Professor John Dewey wrote in an introduction to one of its discoverer's books:—"True spontaneity is henceforth not a birthright but the last term, the consummated conquest, of an art—the art of conscious control, to the mastery of which Mr. Alexander's book so convincingly invites us."

Over forty years ago Mr. Alexander's work

as a reciter was interfered with by throat trouble. After many months of investigation he came to see that this was due to a faulty use, not only of the throat and vocal organs, but also of the psycho-physical organism as a whole. By exhaustive experiments in the use and control of his mental-physical mechanisms, he finally discovered both the nature of his own condition and the technique for its rectification. What he had actually done was to find the method of employing consciously the central control that plays such a vital part in conditioning the reflexes of the human system.

'Official' science finally brought its corroboration by its independent discovery of the powers and functions of this control, but long before this happened Mr. Alexander had established his work on a practical basis as a teacher of the new technique.

As things have turned out a great deal of Mr. Alexander's work has been with adult pupils who come to him because they are already in difficulties. In such cases the curative and normalizing effects are remarkable; clearly, whether the trouble be wrongheadedness, inhibiting fears, disease, or the inability to adjust satisfactorily to life's demands, an



improved use of the self and the better functioning associated with this improvement, will be of the greatest value. It is felt, however, that the future of the work should lie chiefly with children, and fortunately, the technique is found to be readily applicable to them.

The results of the dominant tendency in present-day education—I refer to the reaction against the disciplinarian upbringing so many of us suffered under—often lead one to think that a clearer understanding of what is meant by the words 'self' and 'expression' would be advisable. One is brought up against the fact that, taken subjectively, the self is merely a self-feeling, the constituents of which are the sense data and the resultant emotions, judgments, and conations. The importance of Mr. Alexander's work in this connection is its demonstration of the alarming degree to which the sensory mechanism can, and usually does, become debauched. It follows, of course, that the self-feeling as a whole is distorted, that what is, ultimately, our only measuring rod—our only standard for judging the suitability of our expression of ourselves—has been warped, so that any self-expression on our part is not the expression of our potential best. In this we are led to what is fundamental to any consideration of the matter of self-expression—a consideration of the manner of the working of the instrument or organism (the self) responsible for all self-expression. An example may throw more light upon this question.

A small boy sent to Mr. Alexander was said to be 'unable to concentrate', and, as a result of this condition, to be 'unteachable'. Now that a change has been brought about in the use of his organism as a whole, these difficulties are tending to disappear. At his present stage of development it is frequently observed that he will puzzle out an advertisement or some unfamiliar words in a newspaper heading, about which he asks for further information, thus expressing himself through an expanding interest. The unreliable sensory mechanisms that served as guide when the self-expression was limited have been made more or less reliable by the employment of the new technique.

Three times a week each child in the school has an individual 'special lesson' in which he is

given the experience of approaching activity (or doing) by employing the new technique.

**A child's mistakes or difficulties can generally be traced to unduly diligent attention to the end to be attained and neglect of the means whereby it is to be attained. He needs to learn to withhold consent to the expression of all urges to action manifesting themselves through, and resultant on, his old use of himself, and then to apply the new means whereby the end is to be achieved.**

This attention to the new technique for an improved use of the self produces an improvement in the quality of output. All the child's defects and difficulties are dealt with from this point of view and the principle is used as a foundation for all work done in the school, so that it becomes part of the child's attitude towards all aspects of life.

At each step in any activity there should be a slight improvement in the child's general use of himself and therefore in the functioning of his mental-physical processes. At each step the child is perfecting the instrument through which he expresses himself and the self being expressed under these conditions is the best possible at any particular stage of development. Two further examples may be added.

The pupils were going to repaint the garden chairs and tables. The class included children who were very young, and two who had been sent to the school as more or less 'unteachable', but the teacher did not anticipate paint-fights or inferior workmanship, because in her experience the employment of the new technique does actually bring about a change in the self, and therefore in its mode of expression.

There was, of course, a preliminary discussion on how to paint, the importance of which lay in the fact that, during every stage of it, the *means-whereby* were the primary consideration. The children were given the rôle of critic or judge, while the teacher demonstrated various methods of handling paint-pot and brush, and particularly the use of herself she employed in doing so. At each essay she asked the children whether it seemed to them that she had employed a good *means-whereby* and invited them to give reasons for their condemnation or praise of the methods employed.



In a lively manner, shewing keen observation, the children gave their opinions regarding the methods required. Their conclusions were generally sound.

One by one they themselves were then asked to demonstrate while the other children looked on and gave advice or criticism. As well as improving their powers of observation and criticism and helping them in the formation of sound ideas on procedure, the employment of the new technique gave the children a control of themselves and their material that enabled them to translate into effective practice the knowledge they had acquired in the demonstration. When they came to do the actual painting, they not only made a success of the work, but were also successful in improving their general use of themselves *whilst working*.

A final example. While walking in the Park the children stopped to watch a procession of Horse Guards and were given help in their method of 'using themselves' for the purpose of observation. On returning to the schoolroom they asked to be allowed to make drawings of what they had seen. The teacher went from child to child, giving help and advice only on the *means-whereby* their end was to be indirectly achieved.

One of the children had been sent to us to be treated for a stammer, which was simply a manifestation of the general self-misuse that he shewed in all his activities. He was found to be 'trying to draw' by means of his old unsatisfactory habits of use. He stammered out that he had 'got stuck', that he 'couldn't remember what it looked like', and was worried and unhappy because of his failure. The teacher did not attempt to deal directly with the boy's difficulty. She asked him to stop 'trying to draw', and to employ the new *means-whereby* to a better use of himself. As a result of following this suggestion all his anxiety vanished, he stopped stammering, found to his surprise that he could remember the Horse Guards' appearance; he finished the drawing without further trouble and without having been given direct help over any specific difficulty. He had changed from a slumped-down, over-tensed and over-anxious child, unable to produce a satisfactory piece of work, to one whose confidence in his ability to express him-

self adequately was apparent in his whole bearing.

**That which differentiates the work done in this school from the work done in all others is that the child is helped to keep going the *means-whereby* of an improving use of itself during all the 'learning' and 'learning to do' activities of the school work and life.** It must, however, be understood that the new sensory experiences involved in this cannot be described in words, for, as we all know, knowledge concerned with sensory experience cannot be described by the written or spoken word.

Genuine self-expression is no more to be reached by encouraging the discharge of gusty emotion than it is by forcing the child to repress itself. The way is that of conscious control by intelligence in the use of the *means-whereby* chosen for attaining any end; in Professor Dewey's words, this is 'our only title to freedom'.

## THE NEW SCHOOLS IN ACTION

(illustrated by films)

A course of lectures by the Heads of English Progressive Schools to take place at the Adolph Tuck Hall, Woburn House, Upper Woburn Place, W.C.1, at 6.30 p.m. on each Tuesday between 25th February and 31st March

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A Discussion of the Foundations of Freedom and a Free Community



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## Parents' Article

# Money Troubles of the Adolescent

Sidonie Matsner Gruenberg

**Director, Child Study Association of America. Lecturer in Parent Education, Teachers College, Columbia University. Author of 'Your Child To-day and To-morrow'; 'Sons and Daughters'; Co-Author of 'Parents, Children, and Money'.**

It is only in comparatively recent times and in countries where machinery has largely diminished the drudgery of the adult community that young people and children have been freed from the necessity of contributing to the family income. A substantial and increasing part of the 'labour saving' brought about by science and invention has changed the status and pursuits of youth.

In general this development has been looked upon as a valuable social gain. Its advantages appear in the prolongation of schooling, in increased opportunities of training for trades and professions, and in the extension of educational and cultural opportunities to increasing portions of the population.

From the point of view of the individual these outward material and social gains involve an altered relationship within the home which has been quite generally overlooked by educators and statesmen, but which is of great significance for the wholesome adjustment of youth in our changing order. For the liberation from the need to 'go to work' has meant at the same time a prolonged dependence of the individual upon his parents. Confined at first to the relatively well-to-do families, this increasing economic dependence has spread gradually and is now considered desirable by most ambitious and energetic parents, whatever their means. This has meant that more and more young people have been finding themselves tied to their parents at the very time when the inner need was for self-assertion, self-discovery and independence.

As a consequence many of the tensions which are normal between the adolescent and the older generation, and specifically the parents, tend to manifest themselves around the concrete symbols of power and control in the hands of the parents. The latter tend to justify any dissatisfaction with their children in terms of the sacrifices which they are making and the lack of appreciation on the part of the young people. The young people in turn feel themselves restricted by arbitrary and conventional demands just at the time when they are most eager for adventure and the exploration of life's possibilities, and unable, because of their economic dependence, to assert themselves effectively. The situation for increasing numbers is the counterpart of the traditional gilded youth who could be disinherited for displeasing his

parents: the power to withhold or to reduce the allowance or to turn one out of the home, even if not frequently exercised, exists as a vague threat and an effective means of coercion. And before this power the expanding personality of the adolescent must be anything but comfortable and complacent.

### Dependence and the Depression

The sting of youth's dependence has in more recent times been in part dulled by the widespread unemployment which has put so many obviously competent adults into the same position of dependence and helplessness.

But only in part. Objectively, the situation is manifest on a large scale, cruel in its reversal of the traditional assumptions as to independence and self-respect, but tolerable because so widely shared and divorced from questions of personal merit. Subjectively, however, it brings to young people disturbed relationships within the family and also an acute realization of the uncertainties of the future, the difficulties of finding a place for oneself and founding a home of one's own.

The seriousness of this for the adolescent can perhaps be appreciated when we recognize that under 'normal' conditions the dependence of young people comes in due course to an end, leaving something to look forward to. At present there is no such sure encouragement.

Money passing through the hands of the parents thus remains for large numbers of young people a symbol of their own worthlessness and helplessness. The conditions of a care-free and well apprenticed youth, which we had assumed a generation ago to be most favourable for the advancement of both the individual's well-being and of the community's cultural growth, have yielded the poor beneficiaries little but gall and wormwood.

### The Parents' Rôle

Under circumstances which seem to leave the parent quite as helpless as the young people themselves, what can the parent do?

First of all it is of considerable help to be aware of what has been happening and of the effect of these changes upon the children. A sympathetic insight



into the emotional conflicts of youth should go far toward enabling parents to avoid the misuse of money as an instrument of coercion or as a threat to the security of youth. This at least is possible, though by no means easy, since we have all been raised in the tradition of grasping power and of using it for the control of others, in every relationship.

More fundamentally, parents generally have to learn to anticipate the difficulties of the adolescent period and to prepare in advance by cultivating among the members of the family sound relationships based on mutual regard and mutual aid. Probably every new home starts out on the basis of mutual affection which gladly yields to each according to his needs, which draws upon each to the extent of his ability. Children and parents soon become exposed to various sources of conflict within the home, as well as to the prevailing pattern of life outside, based on strict attention to *quid pro quo*, if not always on sharp practice and striving for petty advantages.

So conspicuous have commercial relationships become in modern life and so closely are they connected with our monetary dealings, that parents have to make a special effort to prevent such relationships and dealings from penetrating and warping the normal give and take of the home. Even the vocabulary of the market place with its subtle connotations must be guarded against. A transfer of money from one to another is not always a 'paying'. Negotiations towards a compromise need not be in the spirit of bargaining.

Among children and parents within the household we often confuse issues by the use of market-place phrases and alter attitudes without being aware of what is happening. Perhaps the most frequent problems raised by this are those that revolve around the question whether children should be 'paid' for various tasks, or should be 'paid' for doing their school work diligently, or taking their disagreeable medicines, or keeping their things tidy. Absurd as we would think it to pay one another for keeping well or for common civilities, many of us do actually cultivate in young people the feeling that they are entitled to a cash premium for being decent members of the home community.

There are legitimate occasions for paying children, as for paying adults; but it is necessary to distinguish between buying service and routine give-and-take.

## Money as Education Tool

The suggestion that the home must preserve at all costs an oasis of mutual affection and aid among its members and a consistent respect for personalities is often met by the assertion that it is necessary to be 'practical' and face the realities of conflict and mutual mistrust and exploitation in the world at large. Undoubtedly the realities include these and other unpleasant manifestations of 'human nature'. But to let them determine our mode of life within the home is to rationalize our own indifference to more lasting values, or our inability to struggle effectively against the demoralizations that beset us. The problems for

individual adjustment which are raised by money in modern life cannot all be entrusted to the mercies of the commercial realities. The home has some responsibilities because it has actually the opportunity to do important constructive work for youth that no other agency can perform.

Parents can help children learn the uses and the limitations of money by giving them money to spend long before there is a chance to earn any. Spending before earning is a violation of our traditions, but only as applied to money; for we have no hesitation in supplying children with food and shelter, toys and teachers during their years of helpless dependence. The handling of money has come to be a necessary part of community living and has to be learned through practice, as does the handling of an automobile or table fork. We have to dissociate from money all the emotional accompaniments and learn to place money in the child's hand for his own use, in the same matter-of-fact way that we supply him with bread and milk, books and pencils. Parents have to retain the rôle of guide and counsellor, but avoid here any temptation to exercise power or mastery.

The practical questions are those of amount, of when to begin, how to grade, how to recognize need for increase, where to advise. It is impossible to formulate standard practice or to recommend a ritual to ensure that the adoption of the 'allowance' as part of the family routine will bring about wholesome relations between parents and children. On the contrary, when the relations are sound it is possible for the parents to make many mistakes in practice without disastrous results. But it has been found very helpful, in cultivating young people's attitudes, to start at an early age with a small allowance, to increase this from time to time, and to leave it entirely to the child's discretion as advancing years enable him to manage a larger and larger share of the family's income to good purpose.

## Clash of Opinions

As children grow older it is well to take them increasingly into the confidence of the adults with respect to the sources of the family's income and the changing status of the funds. Variations among individual children call for judgment as to when or how far these family counsels can be shared. Especially to-day, when so many families have experienced radical changes in their economic situations, it is difficult to find any general principle; what seems perfectly logical in one will seem rash extravagance in another, or petty and shortsighted stinginess. And differences almost as great will be found among the children of one family.

A mother was discussing with a nineteen-year-old son a trip which he had planned for the summer holidays, but which involved more money than would ordinarily be allowed for the period. The circumstances seemed to the parents to warrant the additional outlay, but when the boy got all the facts as to the family exchequer, he was of a different mind. 'If you were in charge of the family funds',



the mother said, 'I see that you would not let yourself go on this trip.' 'I certainly would not', the son replied. The mother felt that he was a sensible boy; but that his sensibility was different from hers. There is no right or wrong in such situations, in any absolute sense. The mother's thought turned to a possible future in which she might be dependent upon this son, and would have to make concessions to his judgment; it might then be difficult for her to adapt herself, in view of the mode of life to which she had become accustomed.

At one stage the surrounding uncertainties of the future make saving seem the most sensible and the most important consideration. At another stage the uncertainties that surround savings and investments, purchased at a great sacrifice, seem futile preparations for a future that never arrives. While it is possible to rationalize both reckless spending and extreme parsimony, it is necessary for parents to understand that the child's attitude toward spending

is itself likely to be indicative of a subjective condition or need, much more important than the money saved or squandered.

The easy spender may be using money to purchase favours in compensation for his own lack of confidence, for his inability to impress his companions effectively or to get their regard in terms of his skill or prowess or other resource. Similarly, extreme close-fistedness may indicate lack of security in his routine relations, whether at home or among playmates; the money saved yields a sense of reserve power that makes up for misgivings as to one's standing in the affections of the home or in the esteem of one's fellows. The variety of motives and needs is limited only by the number of individuals; but that they should manifest themselves through the manipulation of money is understandable when we consider the extent to which money has come to be both the aim of individual striving and the symbol of power in modern communities.

## Book Review

**The Children's Workshop Community.** Kees Boeke. (Obtainable from the N.E.F., 29, Tavistock Square, W.C.1, or from Bruno Neuner, 84, Brisbane Road, Ilford. Price 1s. or 1s. 2d. post free.)

This little book describes the aims, development, and organization of the life and work of the Kees Boeke 'Werkplaats', at Bilthoven, near Utrecht, Holland. It also gives notes on the special didactic apparatus and material made at the Workshop Community, suggestions for international extension, and a chapter on the spiritual background of this interesting educational experiment. All those who heard Kees Boeke speak at the St. Andrews Conference last summer, or at one of his talks in England the following autumn, will be glad to read in this book full details of his school and educational aims.

In general it can be said that the workers in the Children's Community are making another attempt to solve the problem of freedom and restraint. The great danger of experiments in free schools is that they may tend towards disorder, noisiness, and lack of discipline. The art of being a free individual involves the development of an inner discipline and the acceptance of responsibilities for the ordering of the community life. Mr. Boeke believes that the kind of freedom that is needed in a school does not conflict with a peaceful atmosphere or an orderly system. The old methods of government by compulsion and fear have always led to such a

conflict, and proved incapable of producing that friendliness without which neither children nor adults can live together creatively and happily. Experiments in 'self-government' in a school may fail either when the staff still exercise too great a control and still fall back on their positions of authority, or when a system of majority-voting at school meetings acts as a stimulus for self-interest, and becomes corrupt by the coercion of the weaker by the stronger.

To avoid these dangers Kees Boeke's School has a weekly 'talkover', at which, following the example of the Quakers, no decisions are made which cannot be accepted as reasonable and necessary by each individual in the community. This means the self-ordering of the community life by common consent and, however difficult this may be in practice, there seems no reason why small groups, working on some such system, should not make a few more steps towards what, in its final stage, would be an ideal form of democracy. This little book gives a full discussion of the above problem, with examples of the way duties and responsibilities are chosen and supervised in the Workshop Community.

In curriculum and teaching methods the school puts into action, in its own original way, most of the accepted principles of the New Education. Mr. Boeke describes how handwork and art, in great variety, take a large place in his scheme; how his special teaching apparatus and self-learning devices are made according to need; and how, by a system work-cards, tests, and certificates, the ordinary school subjects are kept up to standard. *A.K.C.O.*



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# THE NEW ERA

## IN HOME AND SCHOOL

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### The State : Master or Servant?

F. Clarke

**S**TRICTLY speaking, neither of the categories, master or servant, can apply to our thought of the State. If they could we should have to say, I suppose, that the State is both and neither. On the one hand, as the indispensable condition in some form or other of any good life, its claim to mastery is inescapable, for without it as Hobbes so forcibly reminds us 'the life of man is solitary, nasty, poor, brutish and short'. On the other hand, as Professor Hocking puts it, 'the State . . . has no value which is able to subordinate, and so on occasion to defeat, the welfare of its members. They owe nothing to it as a superior order of being.'\* It seems plain that, at least in the immediate future, the State is destined to play an increasing part in shaping the forms and possibilities of English education. If that is so we shall do well to clear our minds as to the purposes for which the

action of the State is to be invoked and the principles by which that action is to be directed.

To educator and statesman alike comes the demand to be clear about the validity and meaning of authority. Each must find an answer, implicit in the spirit of his practice even if not explicit in the terms of his thinking, to the perennial question concerning the ultimate seat of human values here on earth. Is it in persons (state-members perhaps, but still persons as we ordinarily understand the word)? Or is it in a super-Group-Person whose authority is abso-

lute because the being of all its members is wholly merged in it? Widely different answers are being given to this central question to-day. It is because the answer given by any people depends so much on history and circumstance that I propose in this paper to consider the issue very tentatively.

First, as to England. The real reason why English people should become aware of significances and values in their own

**We are publishing this article, which is a much abridged version of a paper given at the Conference of Educational Associations, in place of an editorial this month. In it, Professor Clarke contrasts the rôle of the State in England, in the great Dominions and in such countries as Italy and Germany. He foresees a widening scope for the action of the State in this country, especially as regards education, and gives his reasons for believing that 'if the British temper remains what it has always been, we can make much wider use of the State without misgiving'.**

\* *The Man and the State*. Yale University Press. 1926. \$4.75.



practical philosophy of education, wider and richer than they may have suspected, is the virtual certainty that this country will more and more be called upon to give a lead to the world. It will do so the more surely and extensively in proportion as we rid ourselves of a dangerous provincialism and learn to see in the English way not so much a local technique of use and wont, inured by custom and so familiar that we never subject it to analysis, but rather a whole philosophy, impregnated with values that have been tested by experience, and are capable of expression in universal form.

In such a rôle we shall need above all things to be aware of the limitations of our own experience, or we shall be less able to appreciate sympathetically the difficulties of other peoples and less able to determine how far our own experience is relevant to their case. For, rich and fruitful as English experience has been, it lacks under modern conditions phases that other people have gone through, and which have influenced very decisively both their general approach to their educational task and the part which they allot to the State in the performance of it.

### Exceptional Factors in English Experience

Thus for centuries English people have not known what it is to be conquered. Many of our fellow-citizens have known it and many more have known what it is to have crucial issues of their own destiny settled *for* them thousands of miles away rather than *by* them on the spot. Nor have we experienced that near approach to economic chaos, that skirting of the edge of the pit of general social disintegration, which surely accounts for much among some of our contemporaries that might otherwise be unintelligible and even a little shocking.

Again, what have we to compare with those deep-seated cleavages of culture and religion, of race and language, and in recent times of social doctrine, which in so many lands, some in our Empire, threaten ceaselessly the stability of an order which, at best, is very delicately balanced? Finally we have had no experience of the great adventure of replanting an old society in an entirely new situation where most of the traditional supports and resources are absent and have to be recreated.

About overseas Britain I will say here only that this question of the proper place of the State in education has a peculiar importance for them. For their experience is very strikingly the converse of our own. We have come relatively late in our history to any extensive use of the State. A strong national tradition was well rooted before the State came into any prominence at all. They, on the contrary, were driven by circumstance to rely on state action from the first. For there was no other way of expressing, in the educational provision they made, the strong democratic faith which inspired them. As a result their mode of thought about education has been moulded to the form of their experience of it.

### Power of Circumstance in Moulding the State

I should like to lay emphasis now on a comparison between the absolutist, authoritative State systems now taking shape in Europe, so uncongenial to ourselves, and the centralized, bureaucratic systems which have been created in the overseas Dominions by communities of British origin whose desire to remain faithful to British tradition is in general beyond all doubt.

If difference of circumstance can do so much, can compel people of British origin to evolve systems which, superficially at least, are so unlike those of the homeland and so much like those of the totalitarian countries, surely we have a clue which can make the present practice of such countries as Germany and Italy, if not palatable, at least more intelligible. And the comparison has value in itself. Superficial resemblances of form between overseas-British and Continental-totalitarian systems cover a profound difference of origin and spirit which is all-important. One learns to distrust these over-facile classifications—such, for instance, as that between centralized and decentralized systems—arrived at in terms of purely surface phenomena. For what matters is the intention, the kind of result which the system, whatever its form, is consciously trying to achieve. It is here that one notes the profound difference between the two groups we are now considering.

It is no part of my purpose to give you any



elaborate account of what I have called the totalitarian systems. But I am sure we shall do well to study them closely and, may I dare add it, even sympathetically. I hasten to explain that I mean by 'sympathetically' not with acceptance but with a genuine desire to understand them as phenomena in the light of their history and inspiration.

## Acceptable Features of Totalitarian State

In particular it seems to me highly important that we should note those features in which we find what is no more than an exaggerated emphasis on truths that we, in our very different situations, have been inclined to under-emphasize: That freedom is possible only within the framework of a society resting upon fundamental agreement; that the terms of this agreement must set limits to toleration in any society, wider or narrower according to circumstances; that freedom has as its condition the recognition of correlative obligation; that my right is also my duty, and my claim to express my opinion freely imposes upon me the obligation to arrive at an opinion that is worth expressing; that individuality is unfulfilled except in the services of a super-individual loyalty, freedom itself being a kind of noble obedience; that a scheme of education cannot be permanently out of register with the polity in which it functions. We may take strong exception to the practical interpretation which the totalitarian gives to such postulates; we can hardly quarrel with the postulates themselves.

## Unacceptable Features of Totalitarian State

I hazard the suggestion that the features of a totalitarian order that most of us would have to reject include:—

- i. The thorough-going identification of State and society in such fashion that there is no field of life which the State does not invade with its authoritarian demands.
- ii. The identification of the directing active State itself with a limited group or even a single individual at the head of it.
- iii. The quasi-deification of the whole idea in the form of a sacred Group-Person taken as

both real and absolute. Hence the religious crisis in Germany, inevitable it would seem in such circumstances.

The result of it all is a new tribalism, sanctified by a false absolute and involving for education the cutting off of one of its most vital functions, that of keeping open the way for continual enrichment and re-making of society by new vision arising in free individuals.

From this standpoint it is now possible to state the contrast with those oversea-British systems which externally may look so totalitarian in form. The essence of it lies in the fact that for these communities the State is just a collective utility, no deity in mystic dress, but a collective workman in overalls, an instrument readily available for the re-making in a hurry of a new society on old lines. The society had to be made, as an Australian writer puts it, out of a 'scattered and shifting aggregate of uprooted units', and the immediate result was, to quote the same writer, 'a confused aggregate of individuals bound together by nothing save their powerful collectivity'.

## Dominions Contrasted with Totalitarian State

Here you have people already at a high level of civilization, strongly animated by the spirit of enterprise and planned creation which marked the industrial revolution, cut off from the wealth of social resources which had been stored up in the homeland, shaken out of their old community setting and coming together in the new land as collections of discrete and often highly mobile units. Yet they were not prepared to sacrifice more than was inevitable of the apparatus and amenities of civilized life and they were in a hurry, because all had to be created at one stroke, as it were, rather than by the slow accumulation of centuries as had been the case in the old land. In the midst of all these fevered creations they had to provide for their children's upbringing or the link with civilization might have worn dangerously thin in one generation.

They were not always successful, especially where, as in Australia, they tried to meet the need by using voluntary agencies such as had been available in the old land. But either of set policy from the first, or in something like



exasperation at the failure of the old voluntary methods, they all alike turned to the comprehensive use of the State as the only instrument which could meet the need on the thorough-going democratic lines which for them were fundamental.

## Results and Prophecies in the Dominions

The result is seen in public schemes systematically planned from the ground up while not excluding voluntary effort of the old sort, particularly in the field of secondary education. (Indeed this free scope for voluntary effort is one of the features which marks a difference from totalitarian ideas.) Of course, the price has had to be paid in the shape of such things as a steady pressure towards privileged mediocrity, some emasculation of the content of education through the desire of officialdom not to hurt the susceptibilities of the influential, and a mechanizing of administration in the laudable desire not to violate the pervading passion for equality. The uniformity of the general picture is broken into by passionate intensities of the old European sort, where differences of culture have to be met, as in the case of the French Canadians of Quebec or the Afrikaners of South Africa. Also it is diversified by the continuance, especially in Australia, of the British tradition of the non-government school. Canada, in particular, is an interesting intermediate case between the decentralization of the United States and the high centralization of Australia.

Great communities of predominantly British origin have made far-reaching use of the State in education, not only without destroying themselves but with rich gain to our knowledge of what is possible in a common effort that is disposed to extract from the State all that it is able to give. Now these same communities are setting to work to correct the untoward results of a thorough-going use of the State which was forced on them, just as we in England are setting to work to use the State for the purpose of correcting untoward results of too little use of it. Could any situation be more interesting for the student of comparative education?

If there is any justification at all for the use of the terms 'Master' and 'Servant' as applied to

the State, I hope this very hasty comparison between the continental totalitarian and the oversea-British use of the State in education will illustrate what I mean by it.

## England: Checks on State Domination

I have left myself with little space in which to draw a few conclusions relevant to the situation here in England. But I will attempt just three. The first is that if the British temper remains what it has always been we can make much wider use of the State in this country without misgiving. There will always be operating at least two powerful checks upon any possible excesses of bureaucracy. One is the deeply rooted tradition of respect for personality which appears to have been stirred into fresh life by recent developments. The other is a wide diffusion among the people generally of interest in education itself; I mean 'unlabelled' education such as we can still conceive of in this country where party and sectional cleavages do not as yet cut right through to the very foundations of our national life. This diffused wisdom and experience and, of course, the powerful tradition of the free responsibility of the teacher, do constitute real safeguards which should make us less nervous in contemplating an extended use of the State.

My second conclusion concerns the legitimacy and the form of operation of a conscious national ideal, working both through the State organization and through less official agencies. Here one of the many acid comments of Lenin may be apposite. He declares: 'The school apart from life, apart from politics, is a lie, a hypocrisy. Bourgeois society indulged in this lie, covering up the fact that it was using the schools as a means of domination by declaring that the school was politically neutral and in the service of all.'

We may be the less ready to admit the truth of the main contention here just because of our comparative success in 'keeping the school out of politics' as we put it. But can any school that is alive at all be really out of politics, if by that we mean out of any determinate relation to a common ideal of well-being within which all educational effort proceeds? That peculiarly close intimacy of adjustment between English



life and the rich variety of English education, together with the habit of toleration and mutual trust which accompanies it, may blind us to the fact that there *is* a determinate common life after all, which is sustained by the continuous re-education of fresh generations in the spirit of it. Failure to recognize this may mean that a boasted freedom has in it the character of living on an inherited moral capital which we are doing little or nothing to replace. It may also mean that we are so much the less well-equipped for meeting the challenge to our ideal when it comes. So just as I should have no misgivings about an extended use of the State, so I should have no qualms in recognizing frankly as national what really is national.

### England : Opportunities for State Action

Lastly, just because of the relative good fortune of our situation a special responsibility devolves upon us of determining the function of the State in education by strictly *educational* criteria. We are still in a position where we can do this, for whatever may be the precise distinction between education and propaganda—not an easy one to draw—our common way of life still leaves ample room to take risks.

Most would agree that the securing of an adequate provision of means, especially to equalize opportunities; the setting of minimum standards of efficiency; the guarantee of scope and opportunity for spontaneous group-efforts; and the co-operation of all the efforts in terms of a well-understood philosophy of action, fall within the scope of the State. Especially shall we need to remember in such a country as England that a healthy state will be conscious of an educational motive in *all* its activities and not merely in those of a narrowly scholastic kind. Here we may do well to follow the example of our Continental neighbours in at least one respect and devote some further thought and planning to the judicious correlation of *all* the influences that play upon the young. For there are still some yawning gaps. Some of them will be closed if the Ten Year Plan which has recently been laid before us by a group of influential citizens is carried out. Though the plan is set out in severely practical terms and is confined mainly to the provision of satisfactory material con-

ditions, there does breathe through it the faith that I also share, the faith that a wide range of action by the State is possible in the interests of the child's well-being and without raising issues which may split society.

### Plea for a Return to Inwardness

What we have most to fear in the end is not the State or even governments but our own imperfect and unregenerate selves. Men of this age are so disposed to look for the sources of both good and evil outside themselves that nothing would be more welcome and salutary in life and education than a change of temper which would make men more concerned with their own spiritual and moral condition. Some return of *inwardness* in education especially is a thing to be devoutly prayed for. And this is vital for our subject because in the end there is no State other than that which men themselves make.

I agree wholly with Professor Hocking when he declares that: 'The State exists only so far as its will-circuit is actually used by the will-life of its extant members; it lives only as it is thought, meant and re-affirmed by them'. But he also reminds us that 'the individual is not mature until he thinks the group and thinks for it'. This granted, I should with him exalt the State and endorse his final conclusion about it: 'Allow that truth in the abstract and justice in the abstract are not eternal truths shining by their own light; still *just men*, and men in whom truth and beauty have their due rule, are objects which it is worth the travail of history to produce and no man can get "welfare" for himself who refuses to take part in that labour. If the State is inseparable from the age-long effort to bring such men into being, that "individual" of ours will have no course but to value it as he values his own happiness. The State embodies no realized perfection except the will to realize perfection: yet in this respect it is nothing less than mankind in gestation with the better mankind to be. The State is not, but has that in it, which the individual is bound to serve with his life.'

*This paper will be published in full in the 24th Annual Report of the Conference of Educational Associations, obtainable at 29 Gordon Square, W.C.1, at 4s. 6d. Ready March.*



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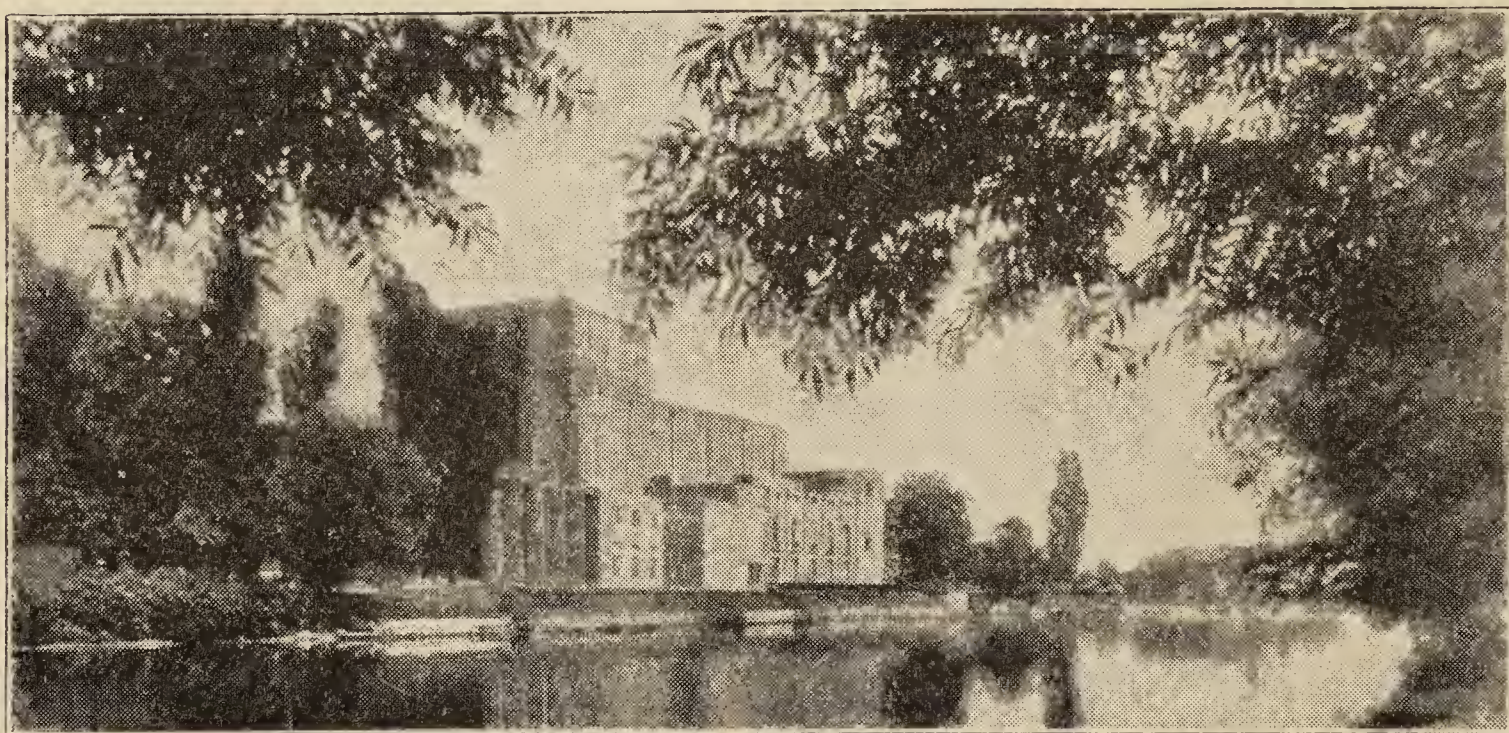
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# The Government's Educational Programme

J. H. Nicholson

Principal of the University College of Hull, President of the English Section of the New Education Fellowship

THE Government's educational policy is announced in Circular 1444, and in the Education Bill 1936. During the years that followed the financial crisis of 1931, a circular from the Board of Education generally meant restrictions on expansion, if not a curtailment of facilities. It is a pleasant sign of better times to receive a circular in which the words 'survey' and 'development' take the place of the word 'economy'.

CIRCULAR 1444 deals with those aspects of the Government's policy which can be put into operation without legislation. The circular covers a wide field. Nursery schools or classes are to be organized where a survey shows them to be necessary. The re-organization of schools is to be completed 'wherever practicable', and the Board's grant in aid of new building is raised, for a limited period, from 20 per cent to 50 per cent. The grant in aid of local authorities' expenditure on the conveyance of children to school is raised from 20 per cent to 40 per cent. The restriction on the maximum number of special places in secondary schools is removed. Three hundred and sixty State scholarships are to be awarded annually (the present number is three hundred); the Board's grant in respect of the maintenance of the holders of these awards is to be increased. Technical and art education is to be developed.

The restriction of expenditure on adult education has already been withdrawn; local authorities are to join with universities and voluntary bodies in surveying the needs of their areas and in planning adult education.

The school medical service is to be expanded, especially as regards dentistry, orthopaedic work, the treatment of ear diseases and of rheumatism, and the provision of open-air schools, residential schools for sub-normal or difficult children and accommodation for the partially sighted and the partially deaf. Physical education is to be improved and to be extended to those who have left school. Local authorities are to review the needs of their areas as a whole and to submit proposals for development.

THE Education Bill deals with a number of different though related matters. The school-leaving age is raised to fifteen—but with exemption in the case of children over fourteen who obtain 'beneficial employment'; the granting of exemptions on this ground is at the discretion of the local authority in individual cases. Local authorities may make to the managers of non-provided schools grants for the enlarging or improvement of their schools to meet the needs of the new age-group, and can recover a grant-in-aid from the Board; in return, the local authority appoints and dismisses the teachers.

There is a new compromise on the religious question. In each school for which the local authority agrees to make a building grant, religious instruction of the type given in the provided schools of the authority must be available if the authority so requires. Certain teachers (called 'reserved teachers') must be qualified to give sectarian religious teaching to the satisfaction of the managers. There is a conscience clause which allows parents to



withdraw children from sectarian religious instruction or observance.

**W**E are thus to enter on a period of measured expansion and development, very welcome after the lean years. On closer scrutiny, while the proposals provide for a marked advance, there are features that give cause for concern. The raising of the school-leaving age is a half-hearted measure. Its operation is postponed until 1939—surely an unduly long period for the necessary building. The discretion given to local authorities to determine what is 'beneficial employment' will mean uneven administration over the country as a whole. In a number of areas the leaving age has already been raised by by-law to fifteen, with exemption for those who obtain work; the exception generally becomes the rule—from 50 to 80 per cent of those between the ages of fourteen and fifteen may be out of school. No maintenance allowances are provided for; and local authorities can exempt from attendance those whose absence from home would entail 'exceptional hardship'.

The building grants and the related provisions dealing with religious instruction give room for much controversy. Those who are opposed to all sectarian religious instruction will resent the giving of capital grants to denominational schools, while the managers of the schools will certainly dislike the arrangement by which non-sectarian religious teaching is to be given there. From the point of view of administrative tidiness, the transfer of teachers in the schools affected to the employment of the local authority is an advantage. But teachers in non-provided schools which do not accept building grants will still be employed by the managers, so that the 'dual system' has been further complicated by the creation of a third category of schools. The position of the new class of 'reserved teachers' is also complicated. They cannot be appointed by the local authority without the concurrence of the managers; but they can be dismissed by the authority, and the managers may request their dismissal 'from employment as a reserved teacher in the school' if they are not satisfied with the religious instruction given. These

arrangements are obviously expected to give trouble, for there is provision for compensation to those so dismissed, and special machinery is set up to deal with disputes.

In other respects, the reforms are lacking in precision. No date is fixed by which schools on the 'black list' shall be replaced, and large classes reduced to a reasonable size. There is not to be a universal provision of nursery schools, or even of nursery classes (the latter are, by implication, admitted to be less suitable for the very young children). It is a wise English tradition that education should not be stereotyped. But in these, and some other matters, a national minimum should be rigidly enforced, leaving progressive authorities scope to pass beyond it.

The proposals do not touch the question of administrative areas, on which the 'Hadow' Committee made definite recommendations. The present tangle of Part II and Part III authorities is to remain. There is little advance towards the regional organization of facilities, though in technical and adult education co-operation between local authorities is recommended.

**T**AKEN as a whole, the proposals mark the end of a period of severe restriction, and indicate an important though cautious advance. They leave the major problems of administration untouched, and indeed complicated. Once again, the English love of continuity and compromise, in its strength and its weakness, has been demonstrated.

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# The Childhood of Religion

Wyatt Rawson

Joint Organizing Director of the New Education Fellowship

**M**EDIEVAL Europe owed to the Christian Church its preservation (or rescue) from barbarism. As a result, by the thirteenth century, almost every aspect of life was dominated by the Church's attitude and organization. The clerk in holy orders had become the normal agent of government and administration: the monastery was society's almshouse, library and school; 'God's house', the normal meeting place for community; Christian art, science and philosophy, the one storehouse of imagination, knowledge and wisdom capable of lifting the common man above gross materialism.

To-day, a host of other agencies perform the greater part of these functions. In fact, the existence of any religious body seems in no way necessary to our social life. Even if organized Christianity were to disappear to-morrow, schools would remain open, poor relief be given and the government be served. Beautiful pictures and buildings would be created and scientific discoveries made, while human thought would continue to concern itself with the problems of conduct and the mystery of life and death.

**W**HY then speak of the childhood of religion? Is not Christianity on the contrary in decay, having declined steadily from a peak of vitality and influence in the twelfth and thirteenth centuries until it has now lost almost all direct control over human affairs? Is it not the hard fact rather that some political creed, like Communism, with its rejection of other-worldliness, or Fascism, with its deification of the state, is about to usurp the place religion once held as the chief motive force in European history?

No reasonable answer to this question is possible unless we make a clear distinction between three aspects of Christianity only

too often confused. Christianity may be considered as an organization, in which sense it is synonymous with the Christian churches. Or it may be thought of as a number of religious practices, such as praying, going to church, or reading the Bible—practices peculiar to it as one religion among others. Or it may be viewed as an attitude of mind leading to a particular way of living and behaving towards one's fellows: for instance, when we speak of the Christian point of view, we are generally thinking of those humanitarian ideals which have led in the last hundred and fifty years to the abolition of slavery and the uplifting of the downtrodden and oppressed.

**I**N the present article we have been using the word Christianity in the first of these meanings, as referring to an organized society. In this sense there is no doubt that its power and influence, although still great, have enormously declined. The impression given by the Churches is not one of impetuous youth, but rather of hesitating and cautious old age. The same is also largely true of those religious practices which appeal particularly to the religious devotee. They continue to be a source of strength to many and a means for some of achieving the Christian attitude. But here a power of creation still persists which apparently has died out in so far as the *organization* of Christianity in Europe is concerned. As the 'Sharing' of the Group Movement shows, new religious practices can still arise within Christianity which possess all the vitality and youthfulness of the love-feasts of the primitive Church. All the dangers, too, it may be added. For youth has never been conspicuous for its wisdom.

What then of the third aspect of religion, that concerned with attitude and behaviour? Has the Christian spirit increased and spread



since the middle ages? For an answer we must look not so much to the story of the Christian Churches, as to those humanitarian movements which have culminated in Great Britain in the development during the last fifty years of the social services that now cover nearly all aspects of our life as a community. In spite of many gaps and weaknesses, these services afford the most striking testimony to the influence of the Christian ideal upon the modern world. But though accepted within the nation, this ideal is by no means generally adopted when it comes to a question of relations with other nations and particularly with peoples whose skins are other than our own. Yet Christianity is a universal religion and acknowledges no difference between Jew and Greek, bond and free. Here indeed the Christian world is like a wayward child that still needs to learn the art of self-control, and, when faced with the difficulties of realizing its ideals, is inclined as often to renounce them as to grapple with the practical problem.

**I**N this sense religion in the West is still in its nonage in spite of the nineteen hundred years that have passed since its Founder died. Why has it taken so long for Christianity to grow up? One mistake is perhaps primarily responsible. Christianity forgot (if it had ever fully realized it) that the Christian creed and the Christian churches, with all the religious practices connected with them, were not ends in themselves but only instruments leading to a higher end—that of kindling and supporting the Christian spirit within the hearts of men. It was a fatal error to believe that both organization and observances were to be maintained for their own sakes, and that compulsion, and even cruelty and oppression, were an allowable means of preserving them. The results of this misconception of religion are to be read in the pages of history that record the cruelties committed in the name of Christianity and of Jesus, by Mary Tudor on the one hand and Calvin on the other.

But another cause was also in operation. Faced with the overwhelming problem of remaking society in accordance with the Christian ideal of brotherhood, Europe lost

heart, and, instead of starting manfully about the task, turned its gaze away from this world to look upon another, the product of its fantasy and imagination. Like children, men acted the show of religion, drank the wine and ate the bread that symbolized the brotherhood of men in Christ, but took no steps to treat their fellows as members of one family or to provide equally for the needs of all. Religion became other-worldly, 'mystical', in a bad sense: it withdrew from the world of action which was thus abandoned to the untutored passions of men. So the stage was set for a Christendom that regularly attended Church but cared so little for its children that it sent them to work in its mines and factories as soon as they were physically capable of doing so for twelve hours and more a day.

It was against these perversions of religion that Jesus uttered two of his best-known parables\*. The first, that of the Good Samaritan, if transposed into modern terms, might tell of how a clergyman and then a churchwarden passed by a traveller in distress and of how at length a Jew relieved him. In conclusion it might ask: 'And of the three which was the true Christian?' The second, the parable of the Sheep and the Goats, records the astonishment with which men learnt at the last Judgment that their future depended, not upon their religious creed or upon the length of their prayers or the regularity of their church attendance, but simply upon their behaviour to others. 'Inasmuch as ye have done it unto one of the least of these ye have done it unto Me.' This remains the essence of Christianity, as indeed of all religion; and the value of any religious observance depends precisely upon its ability to promote such an attitude of heart and mind in the religious devotee.

What does this mean in practice? What attitude should the religious person take towards religious practices other than his own? Human nature differs from one individual

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\* Some critics think that we owe the parable of the Sheep and Goats to the Christian community rather than to its Founder: a few would say the same of the Good Samaritan. But all would agree that they are in accord with the spirit of Jesus' teaching.



to another; human needs are equally varied. Not only so, but there are differing types of mind and character, each with its own particular needs. Thus many divergent forms of religious observance are necessary to meet the legitimate requirements of mankind. It may be, even, that no religious observance at all in a strict sense is the best path for many. In this sense a variety of religious practices is a necessary correlate of the varying needs of men. But the purpose of these observances, whether they be many or few, is single and cannot be divided. In this sense there is only one religion possible to-day, that religion of universal brotherhood which is at the heart of Christianity. And for all religious observances there is only one test of value, a test which must be re-applied in each individual case—'By their fruits ye shall know them'.

LET us clarify what we have been saying by giving two illustrations. A Committee had recently to arrange a week-end conference. The question of the advisability of a Sunday morning discussion was brought up. One member objected to a discussion at such a time and ended by saying, 'After all England is still a Christian country'. But is going to church or chapel being Christian? If so, England is certainly not so Christian a country as she was a hundred years ago. But our social consciences are clearly more alive in 1936 than they were in those ghastly days when Wilberforce freed the black slaves but opposed the ending of child-slavery in his own land. Is it not fair to say that in this sense England is now a more Christian country than she ever was before, although never has so small a percentage of the population gone regularly to church? Church-going may still be the way to the Christian spirit for some, but it is clearly not so for all. Thus the Committee in question rightly agreed that it was best to leave the decision to the group present at the conference, when no doubt it would be arranged that those who wished should go to church while the rest could spend their time in discussion or otherwise as they thought fit.

On another occasion, during a discussion of religious education, a young teacher got up and explained how his parents had allowed

him and his brother to do as they wished about church-going and other religious observances. This freedom had led to completely different results in the two cases. His brother had given up all church attendance and religion seemed to occupy no place in his thoughts. He himself on the other hand had felt drawn to religion: it had filled a need in his life, and he continued to be a regular church-goer and communicant. 'But', he concluded, 'my brother is a better man than I am and socially more useful. Only *I* feel the need of religion and *he* does not.'

THUS religious practices have no object in themselves: it is the spirit they are designed to promote that constitutes their value. But organized Christianity is still one step further removed from being an end in itself. For nearly all its purely social and humanitarian functions have to-day been taken over by other bodies, so that its main practical purpose at the present time is that of maintaining the machinery of Christian observance. If it confined itself to providing this machinery, its function, although not in itself religious, would be that of a legitimate aid to religion. Unfortunately, in the present as in the past, it has too often succumbed to a danger to which all organized groups are liable. In order to increase the cohesion of its members it has accentuated the contrast between itself and other societies. It has introduced the heresy hunt and declared that salvation is possible only to its members. Indeed, since the thirteenth century Christian communities have increasingly magnified the differences that separate them from each other, while continuing to insist upon the gulf dividing them from free-thinkers or believers in other faiths. In doing so they have forgotten what many early Christians claimed, that there were Christians before Christ, and have denied the central thesis of Jesus' religion, that a life of love and charity was the one passport to the Kingdom of Heaven.

It would take too long at the end of a short article to point out how one stream in Christian thought to-day is coming round to some such point of view as that here outlined. We can only refer to the attempts at union between



the Churches, to the declaration of the Archbishop of York, that 'the present industrial and social order . . . is at variance with Christian principle' and to that of the Reverend Hugh Martin, that Christian love 'means not only individual helpfulness, but the determination to build a social order in which freedom, happiness and dignity can be the lot of all'.

**B**UT perhaps the best indication of the coming change is to be found in two books by Professor John Macmurray published last year\*. *Reason and Emotion* is perhaps chiefly remarkable for the distinction it draws between the three fields of science, art and religion. Science attempts to be impersonal, to abstract from the personal completely and thus become objective. In the final resort it must always fail, for as soon as we apply its rules to any actual situation we are bound to reintroduce the first person, as least as observer. Art abstracts from the second person: it gives us one direct personal view of the reality. Unlike science it is essentially human, and there is no greater condemnation of any society than the statement that it is inartistic, i.e. impersonal and inhuman. Art, however, provides no basis for co-operation: the artist knows nothing of that personal exchange which makes one of the delights of life.

But the full life of the personal contains both you and me as we contemplate reality together. This is the field of religion; for religion is the impulse in human nature to enter into communion with other persons and in this communion God is to be found. Here we can each exchange a part of ourselves, for 'deep calls unto deep', and through the very effort to understand another's point of view we can increase in stature and character ourselves. Thus religion is in fact the demand for a relationship between men in which they can be themselves and have complete freedom to express everything that makes them what they are.

Such a definition of religion is extraordinarily illuminating and at the same time leads to some surprising conclusions. Professor Macmurray maintains that the aim of the religious life should be to increase the depth of direct personal relationships and make love the reality in our existence. In church, he writes, we do not share our lives but only symbolize this sharing. For there is no sharing of our material resources. Religion is still in the childish stage of play. It is playing at community, and not acting it. The one recognized institution we have which is truly religious, i.e. built upon personal fellowship in practice, is not the church but the family. In consequence he looks forward to the extension of religion through the reconstruction of the family. This will only come about by extending the number of adults which the family unites and increasing the freedom of choice it has achieved. For it alone is attempting to perform the essentially religious task of integrating persons in a love-unity which is not merely ideal, but concrete and creative.

**P**ROFESSOR Macmurray's second book, *Creative Society*, deals more directly with the problem of Christianity. In drawing a comparison between Christianity and Communism it seeks to reconcile the two by insisting on the one hand that the impulse towards social justice is an essential element in Christianity and on the other that Communism as a doctrine is incomplete until it is widened to include a recognition of the love-motives as well as the hunger-motives of mankind. For the need for personal communion is as fundamental as the need for food and shelter. Thus Communist theory is really but one half of Christian theory, a half so badly neglected down the ages that Communism could only affirm it by rejecting Christianity and denying the reality of the Christian God. For God had become the symbol of a pseudo-religion of escape which aimed at producing the illusion of brotherhood among its devotees while in practice allowing fear to keep them isolated and hating one another. Thus what we need to-day is a revolution within Christianity itself, by means

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\* *Reason and Emotion* (Faber and Faber, 7/6) and *Creative Society* (The Student Christian Movement Press, 5/-).



of which pseudo-religion may be attacked in the name of Christianity and of its Founder. For true religion would seek to make a practical reality of the Christian conception of love by denouncing the present social order, even if it meant cleaving organized Christianity in twain.

**T**HE last paragraph will have shown how far such a conception of religion has taken us away from the traditional view. But

it may well be, as Professor Macmurray maintains, that it is but taking us back to the views of the Founder of our faith. If his thesis is anywhere near the truth, we can at least declare that religion has not yet outgrown its childhood, and that modern Christians in demanding that Europe take its Christianity seriously, are really demanding a new step in religion through the creation of a human society universal in its extent and based upon the communion of persons.

# On Examination Fear

Fritz Redl

**Director of a psychological advisory clinic in Vienna for children with learning and behaviour difficulties**

**I**N many of the cases which are brought to me because of difficulties in learning and behaviour, fear obviously plays a considerable part. Sometimes fear and anxiety are so prominent that parents believe them to be the whole trouble and expect complete cure to be brought about by the assuagement of fear. Sometimes fear and anxiety only appear to run parallel with other causes of disturbance; sometimes they even seem to be the effects of such. In all cases, however, these states of fear and anxiety present many difficulties to us when we are trying to help children to get rid of their complaints. It is very important and by no means easy to recognize as early as possible whether the fear observed must be regarded as cause, accompanying factor or effect of the difficulties complained of.

Much of the trouble in school is due to the form of anxiety known as examination fear. This term seems to be used very loosely and I propose to attempt a classification of the various kinds of fear that it is made to cover. Among the cases of examination fear which have been brought to me in the course of my child guid-

ance work in Vienna, I can distinguish three groups which show very different structures, similar though they may appear at first sight.

**T**HE most common form is the one in which lack of knowledge is apparently the chief factor. Some children are very ready to develop fear. When the consciousness of knowing too little is added to that readiness, these children get so worried that they fail absolutely.

This type of examination fear may be guarded against in two ways. First, it is advisable to try to reduce the child's tendency to become anxious, to try to cure his state of general nervousness. It is particularly important that the parents and teachers of such children should avoid everything that tends to increase this nervousness, though it must be said that we find this type especially among those whose parents are themselves very nervous and unreasonable, who worry their children and add to their nervousness by foolish behaviour when an examination is approaching.

At the same time, however, it is important to



make these children understand that their difficulty makes it necessary for them to work a little more than is necessary for the average pupil. In this respect, it is true that they are worse off than their classmates, but one cannot overlook the fact that they are liable to fail on a supply of knowledge which would carry a more stolid child through safely. They must not only learn until they know the subjects they will be examined in, but until they have acquired a feeling of absolute security. Needless to say, unless the child is enabled to acquire the additional knowledge under conditions that arouse his interest and allay his anxiety, he will be worse off than ever.

The examination fear just described is so common and well known that parents and teachers alike are inclined to think that all examination fear must be of this type. This is not so.

**WE must especially be careful to distinguish the above type from what I will term fear of consequences.**

There are children who have learned their subjects sufficiently well and who are not afraid of their teacher, yet they fail, showing the most obvious signs of fear. On closer investigation we discover that what they fear is the possible consequences of a bad report. It is not always a scolding, a beating or a family scene they fear. In homes where such things never take place the child may yet fear that his parents will be unhappy, grieved or disappointed by his failure.

It is most often the 'good' parents who—consciously or not—manage to rouse this type of disturbance. The 'good' child with a severe conscience and exacting parents will be most subject to this type of examination fear. The ways of preventing it are evident. The teacher merely makes his report: it is the parent who is responsible for the effect the report has on the child; it is the parent who causes this type of examination fear and it is up to him to avoid doing so. So we can be successful in our treatment of this type of child only if we succeed in persuading the parents to give up their tendency to over-exaggerate the importance of the examination and show their disappointed pride, in order to help the child grapple with his fear. I must own that this type of case—though

neither psychologically nor pedagogically among the 'problems' as yet—presents the greatest difficulties in practical work.

**THE most inexplicable—even to the child himself—seems to be a third type of examination fear which properly should be called fear of being examined.**

The children who suffer from it are afraid of the actual situation of being examined, whatever the attendant circumstances may be. They have learned enough, they are not consciously 'afraid' of anything in particular, nothing will happen to them if they should fail; they know this yet they become very nervous when they think 'now he will try to find out what I know . . .'

In some cases the degree of fear shown seems dependent on the teacher's behaviour, so he must, of course, avoid doing anything disturbing; but some do not lose their fear, however nice the teacher may be. In such cases it would be best to observe the children at work unobtrusively instead of 'examining' them. The size of the classes and various other factors make this impossible in many cases. Some children show even more surprising peculiarities. Their fear varies in intensity according to certain conditions, for example, some of them invariably fail when called out to explain something at the blackboard, while they do tolerably well as long as they are left in their seats. Strangely enough I have also found the opposite, which seems even less explicable. Children have asked me to call them out to my desk who would be overcome by anxiety if left in their seats. I happened to discover that this is true of timid children who are afraid of the criticism of their comrades. It is particularly children who have not had the most elementary sex-enlightenment who belong to this type. They are always afraid that their comrades will find out how little they know. If they are found out they know their comrades will giggle at unexpected moments—they feel safer near an adult. Of course, the child himself is very rarely aware of any connection between his fear and the lack of specific knowledge.

**THOSE children are the worst off who can give no reason for their anxiety because they do not know of any.**



They do their best to make us understand that they are afraid; we tend to disbelieve them. 'You admit you have no reason to be afraid, well then, go home and learn your lesson better next time.' It disturbs us that they should be afraid in such a 'silly' way in spite of all we can do to prevent it. Then we lose patience and feel inclined to shout at them: 'Will you give up your silly ways, don't you know I only want to help you?' Of course our own irritation only adds to theirs.

These children cannot be helped either by parent or teacher. Their examination fear is neurotic and will only yield to psychotherapeutic treatment. They do not feel they are afraid, they have no emotional perception at all. All that they know and all that we perceive is that they suffer from an absolute blankness of mind in the moment they are called upon. They assure us that they did know before and we often have reason to believe them, though this special type can easily be simulated. Yet it is frequently apparent that they knew it, for sometimes they remember soon after. Their state can best be compared to abject horror, they behave like a frog unexpectedly attacked by a snake.

Examination fear without the sensation of fear. My critics may object to this form of disturbance being included here. Yet I have reason to believe the psychotherapists who assure us

that the genesis of this type is almost identical with that of other types of fear, except that the production of fear-sensation is omitted.

**D**IFFICULT as it may be to say what should be done in all these cases unless psychotherapeutic treatment is possible, it is a simple matter to state what may not be done; to scold those children, preach reason to them, or to mock them for their 'stupid behaviour' or 'timidity' is worse than useless. All such direct methods of attempting to remove neurotic fear are as foolish as it would be to assure a man suffering from agoraphobia that there is no reason whatever why he should be afraid to cross Piccadilly Circus, which he himself knows well enough.

Summing up, we may state that from the point of view of the teacher everything can be done to eliminate fear in type *I*, a great deal in type *II* according to the nature of the individual case, but almost nothing, except advising psychotherapeutic treatment, in type *III*. It is most important to discover promptly with which type we are dealing or we shall be in danger of applying wrong methods and making matters worse. Thus it becomes the task of child guidance workers to investigate all cases in order to obtain the correct diagnosis and set about the right sort of cure.

## THE NEW ERA

The next two numbers will deal with the relationships between children and adults.

The April issue will be concerned with the teacher himself—his philosophy, his social interests and his friendships. It will contain articles on the relations of teacher and child in the nursery school, the relations of the teacher with the adolescent boy and girl, vocational guidance, and a short section on the married woman teacher. Our contributors include Professor Hamley, Professor McClelland, Miss Chambers and Mr. Coade.

The May number will deal with guidance for the difficult child and will contain articles on specific difficulties, the treatment of delinquency, and an interesting section devoted to the work of clinics in various parts of the country. Among our contributors are Dr. Emanuel Miller, Dr. MacCalman, Dr. Field and Dr. Seth.



# A School of Mankind

Paul Geheeb

**former leader of the Odenwald Schule, now director of the Institut Monnier, outlines here an idea that is lurking in many minds: a school where each child may be grounded in his national culture and may then learn to spend his national heritage for the good of mankind**

IT may seem very out-of-date to speak of a School of Mankind. It was the fashion at the end of the 18th century and the beginning of the 19th to talk much of humanity and citizenship of the world; but the history of the last hundred years seems to prove that these are as yet only empty, abstract concepts dwelling in the brain of a Kant, a Herder or a Schiller. Nevertheless, as Nietzsche one said: 'The decisive happens in spite of the facts'; and although the idea of such a place seems to us so out-of-date, there is nothing our age needs so badly as a School of Mankind.

One ideal remains fixed before our eyes; that of the economic and cultural co-operation of mankind bound together in one brotherhood. Such a macrocosm should be mirrored in its essential features in the microcosm of the school community.

## Building from the Individual—Person or Nation

In considering all human and cultural evolution we must start with the individual. Human growth is first of all a completely individual matter. Pindar's saying *γέτοιο οἶος ἐσσί* (Become what thou art!), expresses the final aim of all individual development. Goethe formulated the same ideal: 'Let none be like another; yet each be like the Highest. How can that be? Let each be perfectly himself.'

Thus, too, the development of mankind is

primarily a matter of individual peoples, individual nations. Each of us is first of all a Swiss or a German or a Frenchman and develops as such. All education is conditioned by nationality, is dependent upon the geography, economics and political form of the particular nation. Every civilized state requires universal education to protect the child from abuse by the family or by society, and to assure to the individual free development and education, thus treating the individual as an end in himself. Happy the nation whose leaders wisely confine themselves to this task and allow full freedom to the individual for cultural development, following the conception outlined by Wilhelm von Humboldt in his early work, *An Essay on the Limits of State Activity*.

National education is inevitable in so far as every child grows up surrounded by the scenery and culture of his country, the unifying element of which is both historically and organically the mother tongue. For almost a quarter of a century I was the director of the Odenwaldschule, and during that time I have often been much puzzled to answer the question frequently asked as to the measures we took to instil in our children a love of their country. An educational colony, living in glorious German scenery and introducing German children in the first place to the riches of German culture—what further can it do to inculcate true patriotism?



## A Community of Free Nationalities

Nevertheless, just as in such an 'educational province' we experience daily the normal tension which exists between the individual and the community—the two foci of all cultural development—so we should get our young people to experience in practice the further tension that comes from the relation of the nation to mankind. It is not enough, in order to achieve this, that a national school should accept children of other nations as its guests so to speak, in the way the Odenwald school did (about a fifth of the pupils of the Odenwald were foreigners). In the School of Mankind, as far as possible all the great cultures of the present day would be represented—not only the Western cultures, French, Anglo-Saxon, German, Slav, but also the Eastern ones, especially the Chinese and the Indian—each with its own separate working community consisting of worthy representatives of the particular culture as teachers, and of children belonging to the race and nation in question.

These communities would exist side by side in the school, with equal rights, and would mutually enrich one another. In course of time it should be possible to attract fine educationists from the different countries as well as children of the most diverse nations, and thus build up each separate community in such a way that it embodied worthily the national culture and could introduce the newcomer to it in an attractive way.

## Group Activities for National Units

Imagine then a school in the form of a Country boarding school, made up of five or six of such cultural communities, each of which consists at first, of an average of twenty members, teachers and children belonging to a particular nation. These independent communities would find their happy synthesis in the consciousness of representing ideally the culture of Mankind. The government of the whole would rest in the hands of a small committee consisting of a representative of each community. It is possible that for a time there might be one person who held

all the threads of government in his hands.

It would not be hard to overcome language difficulties. In no case should one language dominate. Besides a thorough study of the mother tongue, it would be taken for granted that three languages would be learnt, English, French and German. Each community would be an independent group, living if possible in a separate house. School assemblies, religious worship, common meals and many other occasions would suffice to unite all these national communities into one harmonious whole. The basis of organization would be not the language but the cultural unity.

Another principle of division would, however, be introduced by the attempt to form working groups in particular subjects consisting of members of different nations, in so far as insurmountable technical differences, such as those of method, do not exist. Such groups of boys and girls belonging to different nations would not only work in the shops at carpentry, bookbinding, weaving, etc., but could easily be formed for the natural sciences and also for courses in the general history of civilization.

When a child belonging to one of the great cultures entered the school he would normally join the community of his own nation. In exceptional cases the decision would depend upon such factors as attitude and inclination and upon the question as to which community would help the child's development most. Account would also, of course, have to be taken of previous training and knowledge of the language. The more firmly grounded a child was in the culture of his own nation (to lay this foundation would be the chief task of each national community), the closer and more fruitful would be his contacts with other foreign communities.

## Simplicity and Common Service

The economic crisis, which might lead many superficial observers to think that soon nobody will have any money left for education, has made numberless parents realize that they can leave their children no better and safer heritage than as complete an education as possible—one that shall equip them physically and mentally,



technically and morally, to face the terrible problems of the modern world.

From all countries, therefore, children should flock to this School of Mankind once it is founded. Expensive boarding schools, which provide the spoilt children of rich parents with comfortable lives and much service as the result of little effort, have no right to exist to-day. The kind of school we are thinking of presupposes that the principle of education for self-government shall be bravely carried through to its ultimate consequences. It would be a school community in which each member, from the youngest to the oldest, contributed to the support of the whole, everyone being responsible for it according to the extent of his powers and mental development. All would take part in the necessary work in house, garden and field, so that a simple and externally unassuming life, not requiring any servants, would be accepted as the normal and desirable way of living.

#### Growing Demand for a School of Mankind

I know that in many lands this idea of a School of Mankind hovers as a vision and a hope before the eyes of an increasing number of young teachers; they look with longing for its realization. The ubiquitous microbes of nationalism and fascism have caused a most happy reaction, for unnumbered millions have become aware of the desire to establish above the mutually distrustful nations, bristling with arms, a community of mankind serving a common ideal. The evil moral consequences of the world war have increasingly convinced men during the last twenty years of the value of education in the sense of character formation.

My late friend, Dr. Becker, at one time Minister of Education for Prussia, once outlined the problem of education in the present cultural crisis in a short article of great insight, towards the end of which he sketched the spirit of such a community as I am contemplating in the following words: 'Only when one recognizes in others—no matter of what

nationality, class, or religion—the Eternal and Divine that one feels in oneself and for which one claims the respect of others, only then will the state of mind exist on which the temple of a new humanity can be erected. By the united effort of nations working together, an international organization can be created, but one can only create the international spirit by a new understanding as between man and man.

'One must have the courage to adopt an attitude of mind which allows to others all that one demands for oneself. True internationalism rests upon the basis of national education. Only upon such a foundation, Utopian though it may seem, can anything fruitful be done. For all national education aims at bridging over and reconciling class antagonisms and religious intolerance. Where such national education starts from the purely human standpoint, as it must do to be effective, it inevitably serves the cause of international reconciliation at the same time.'

I have spoken to you of this conception of mine, which may perhaps appear Utopian to many, because it seemed to me that there was no forum more interested or more competent to discuss it in a friendly spirit than the Swiss Section of the New Education Fellowship, particularly as Switzerland offers the most favourable external and internal conditions for the foundation of such a school.

When Kant in 1784 published his 'Idea of a Universal History adapted to World Citizens' and in 1795 his philosophic sketch 'Towards Eternal Peace', he felt confident that reasonably intelligent political leaders would never again allow a war to break out. Since then we have become convinced with H. G. Wells that world peace is fundamentally an educational problem, although we are equally well aware that educators work more slowly than diplomats and armament firms. But of our final success we remain assured. For we are of the faith of Schiller: 'Of human kind you can never think highly enough; for on the way you think of it your humanity itself depends.'



# A School for Village Boys at Sriniketan

Prem Chand Lal

**Siksha-Satra is the natural outcome of some years of educational experiment at Santiniketan and of two years' experience at the Institute of Rural Reconstruction at Sriniketan. The principles upon which it is based are little more than common-sense deductions from the failures and successes of the past.**

**T**HIS is a residential school for village boys drawn from the neighbourhood. Its aim is to give an all-round training to a number of boys so that after they have completed their schooling they may go back to their respective villages and some of them at least may become leaders there and carry on the work of rural reconstruction while following the trade they have learnt.

The school has been organized as a miniature community. The boys help in cooking their meals; they wash and mend their own clothes, sweep their house, do their marketing on Hat (market) Days, and keep accounts; they keep a flower and vegetable garden, and all of them learn some trade according to their interests, aptitudes and physical fitness. They elect their own captains and leaders of various activities (commissariat, sports, etc.). In fact, they do everything that a village householder is expected to do, on a small scale but with greater understanding and efficiency.

The main activities of the Siksha-Satra are:—

1. Industry (weaving, carpentry, book-binding and leatherwork).
2. Gardening.
3. Health and sanitation.
4. Commissariat and general management.
5. Sports, games and brati-balaka (scouting) activities.
6. Educational trips to places of interest.
7. Literary Society.
8. Running a monthly manuscript magazine—*Chesta*.
9. The three R's.

## I. Industry

Each boy takes up one craft according to his interest, aptitude and physical fitness and according to the extent to which he can successfully follow it and earn a decent living. Each craft is considered as a project and treated accordingly; each project is further divided into units of work according to the different processes of the particular craft. For example, in weaving the different processes such as ginning, carding, spinning and the weaving of different cloths are considered as units. With all these

is connected the history and evolution of the weaving industry, including the evolution of man in the use and manufacture of different kinds of cloth; where the raw materials are to be found; how, by whom and under what conditions they are produced; their production in India (both raw materials and finished articles); the import and export of raw materials; the countries to which they are exported; the people living in these countries, etc., etc.

## 2. Gardening

Gardening is also run on the same lines as the crafts. The inclusion of gardening in rural education is only natural. Some of the objectives of gardening are:—

- i. To provide village children with an appreciation of and interest in this healthy occupation at a very early age—to teach them how to make the surroundings of their homes look beautiful and make a profitable use of all the available land by growing vegetables.
- ii. To give scientific knowledge and practical experience to these village boys in growing different kinds and varieties of vegetables and fruits for their own use and for marketing.
- iii. To teach them about the different seasons and the conditions in which the different crops grow and the prices of the vegetables at different times of the year, so that they may know what crops they ought to grow and at what time of the year, to make them profitable.
- iv. To provide a study of Nature—our best teacher—in its various aspects.
- v. To provide discipline which is very necessary for a good gardener.
- vi. To provide team work and healthy competition.
- vii. To provide for a study of drawing, arithmetic, geography and any other subject which may have a bearing upon gardening.

## 3. Health and Sanitation

Great stress is laid on the health of the boys. They are taught to form proper health habits about malaria and its control, first aid and village sanitation.



In managing their Mess the boys learn the necessity for varied food and balanced rations. In India, while most of the people suffer from under-nourishment a great many suffer from mal-nutrition, and it is very necessary that the village boys should know something about balanced food at a minimum cost.

#### 4. Sports, Brati-Balaka and Social Activities

Regular exercise is one of the important features in keeping one's health. Sports and games are also included in the programme, thus teaching the boys how to use their leisure and giving them discipline and physical fitness.

Brati-Balaka activities also improve the physique of the children, foster team spirit and produce an all-round development of the boys and create in them the spirit of social service.

Educational trips to places of interest have been found to be very important in the education of village children. They provide for a knowledge of the outside world and give them a broader outlook on life. They also give the opportunity of coming in contact with

people outside their own villages. During these excursions the boys learn a good many valuable lessons which cannot be taught in the classroom.

The boys arrange and hold bi-monthly meetings of their literary society. They draw up their own programme and conduct their own meetings. The teachers attend these meetings but remain as visitors. Thus the boys get an opportunity to learn the art of public speaking.

A manuscript magazine called *Chesta* (Effort) comes out every month. It provides for creative work of all kinds and gives the boys opportunity to express themselves through writing on different subjects.

While conducting the above programme, the literary side is not lost sight of, but is connected with all the other activities, thereby making them more real.

In this way an attempt is being made to give an all-round education to village children and provide them with training which will not only enable them to earn a decent livelihood but also equip them with the means of improving the rural life of Bengal in all its aspects.

## New Education Fellowship News

### To Pioneer Principals: A Note from A. S. Neill.

Ten years ago Norman MacMunn died. He left us his valuable book, 'The Path to Freedom in the School', and memories of a good fellow. Being a pioneer schoolmaster he left no money, and his widow has had a very hard struggle to make a living. She has recently formed herself into a one-woman Company for supplying schools with books, handcraft materials, bread (special wholemeal bread with much Vitamin B content), etc. I appeal to my fellow principals, especially to those who knew and liked Norman, to buy at least part of their supplies through Mrs. MacMunn's agency. Her address is 26 Lyndhurst Gardens, Hampstead, N.W.3.

### INTERNATIONAL NOTES

**World Fellow Teas** will continue throughout March, each Friday at 5 p.m. The programme is not yet complete, but the following fixtures have been made: on 13th March Mr. W. W. Bridgeman of Dunedin, New Zealand, will speak on 'Some Aspects of Education in New Zealand'. On 20th March we shall have with us Mr. L. Hirschfeld of Berlin, to talk on 'The Making of Simple Musical Instruments in Schools.'

**The New Schools in Action.** Six lectures by the Heads of six progressive schools in England are being given at the Adolph Tuck Hall, Woburn House, Upper Woburn Place, London, W.C.1, each Tuesday between 25th February and 31st March. The lectures have been arranged by the Fellowship,

and further particulars may be had from the Lecture Secretary at Headquarters.

**Holland.** The first Dutch Regional Conference of the Fellowship takes place in Utrecht next month from 14th to 20th. A preliminary leaflet has already been issued and anyone who would like to have the full programme when ready, should write to the Secretary, W.V.O., Van der Helstlaan 14, Bilthoven, Holland.

**Japan.** The Report of the Pan Pacific New Education Conference, held in the Imperial University, Tokyo, last August, has just reached Headquarters. A review of it is to appear in the *New Era* later on.

**Branches.** From Cambridge and Liverpool we hear that the following meetings have been arranged: Cambridge, 14th March, Professor R. H. Tawney is to speak on 'The School-Leaving Age'; Liverpool, 13th March, Mr. C. Schiller, M.A., will give a lecture on 'Education for Citizenship'.

### OTHER POINTS OF INTEREST

**The Ten Year Plan for Children.** On 11th February representatives of the Fellowship attended a meeting at the House of Commons which was called under the Chairmanship of the Hon. Harold Nicholson, M.P., to explain the 'Ten Year Plan for Children' in relation to the Government's education proposals. Mrs. Oliver Strachey very ably explained the working of the 'Plan' and Mrs. Wintringham stressed the importance of the case for country schools. It was emphasized that, while progress in re-organization has been made by some local authorities,



the 'Plan' is a definite plan and contains the basis for a new line of advance worth the sympathetic consideration of the Government, the Board of Education and the local Education Authorities.

**Child Art.** Many of the Fellowship's friends who know and admire the work of Professor Cizek's Juvenile Art Class in Vienna will be awaiting the publication of Dr. Wilhelm Viola's book on 'Child Art'. The book consists of about 40 pages of English text, with 16 coloured and 16 black and white reproductions of work done by children in Professor Cizek's class. For the benefit of those who have perhaps heard but little of the work of the Juvenile Art Class, it may be worth mentioning that these children come mostly from elementary and secondary schools, with a few from the Junior High Schools. There are two groups, one for children between 5 and 9, and the other for those between 10 and 14. It is very seldom that older children are to be found in the class. Only those who can afford to do so, pay fees, and these are very low. All material is supplied free of charge. The purpose of the class is best expressed by Prof. Cizek's own words: 'There are enough artists in the world . . . what we need is to see beauty in daily life.' His object is to let each child express his feelings and thoughts in his own way and through whatever medium he prefers—painting, modelling, designing or embroidery work. Anyone who would like a copy of Dr. Viola's book should write to him at the Austrian Junior Red Cross, Marxergasse 2, Vienna 3. The price after publication will be 7s. 6d. Those who subscribe immediately can obtain the book for 5s.

**Educationists' Tour to Soviet Russia.** The Annual Education Tour to Russia organized by the Society for Cultural Relations with the U.S.S.R. is of special interest this year on account of recent changes in the Soviet educational system—the abolition of the Dalton Plan and the Project Method and the reintroduction of examinations. Members of the tour will visit all types of educational institutions and will have opportunities of making personal contact with leading Soviet educationists. There will thus be ample chance of gaining first-hand knowledge of the reasons for such changes in policy and their immediate results. The tour will be under the leadership of Dr. C. W. Kimmins and Mrs. Beatrice King, and will take place during the Easter holidays (8th–29th April). Travel outside the U.S.S.R. will be third class and in the U.S.S.R. second class. Hotel accommodation will be third class, and the inclusive cost of the tour will be £35. Those interested should write to The Secretary, Society for Cultural Relations with Russia, 21 Bloomsbury Square, London, W.C.1.

**Child Guidance Clinic.** A concert in aid of the North-Western Child Guidance Clinic will be given by Gerhardt and Cortot at the British Medical Association Hall, Tavistock Square, London, W.C.1, on Thursday, 12th March, 1936, at 8.45 p.m. Tickets are £1 1s. and 10s. 6d. each and may be obtained from the Hon. Concert Organizer, Mrs. Basil Guedalla, 8 Hocroft Road, London, N.W.2. (Telephone Hampstead 6831.)

## Book Reviews

**An Examination of Examinations.** Sir Philip Hartog and E. C. Rhodes. (Macmillan. 1s.)

Apart from the *English Bibliography of Examinations* (1900–1932), issued in 1934, this is the first publication of the *International Institute Examinations Enquiry*, set up as a result of the International Conference held at Eastbourne in 1931; readers will no doubt be familiar with the important volume containing a full report of that Conference. The present pamphlet is a summary of the main work of the English Committee, to be published as *The Marks of Examiners*. Two further volumes are promised, a collection of *Essays on Examinations* (which will be eagerly awaited), and a *Conspectus of Examinations in Great Britain and Northern Ireland* (it is somewhat amazing to learn that this will contain the names of 150–200 examining bodies, exclusive of Universities and L.E.A.'s).

Much has already been written about the un-

reliability of examinations, and in particular about the difficulty of standardization; 'but no systematic comparison has hitherto been published of the marks allotted by a number of different examiners, all experienced and qualified for their task, to sets of scripts (answer-books) actually written at public examinations'. The committee can thus substantiate what we were already painfully aware of, that there is a gross but unpredictable factor of chance in such examinations as that for the School Certificate and for Special Places in Secondary Schools. It will surprise no experienced examiner to learn that the 'most disturbing' result is that found in School Certificate History—though it has been seized on by the popular press as a new discovery.

The Committee have, however, broken fresh ground in their investigation of a college entrance scholarship (English essay), of University honours examinations in Mathematics and History, and of a viva voce examination resembling the interview



which now fills so large a place in the competitions for the Civil Service. Every single one of these turns out to be unsatisfactory; a board is only slightly more reliable than a single examiner, and an oral examination can show as wide divergences of judgment as a written. The distinguished historians who conducted the History Honours investigation—all of them experienced examiners—varied so much that ‘on the average there is a whole class difference or thereabouts between the marks awarded by different examiners to the same script’; in an extreme case the difference amounts to 18 grades, or about 72 per cent. For these discrepancies there appear to be two causes, (1) constant differences of standard of marking on the part of examiners, (2) the presence of an element of randomness in an examiner’s marking’. This latter element is the least tractable: the eccentric examiner, whose standard varies with his temper and digestion, cannot be eliminated by the alteration of a statistical curve.

The findings of the Committee on the results of an interview examination are again most disquieting, though (in view of such work as Hollingsworth’s) not altogether surprising. Two boards, each consisting of skilled interviewers, saw every candidate. Not only did the marks of individual examiners differ, but there was considerable divergence between the agreed marks of the two boards. Sir Philip Hartog, who was present at many of the interviews, reports that although in his opinion both boards ‘succeeded in securing the confidence of the candidates by tactful questioning and conversation carried on in nearly all cases as between equals’, yet ‘the two interviews were so differently conducted that we might almost suppose different candidates to have been examined . . . I came to the conclusion that, while the two boards were equally skilful in cross-examining in such a way as to reveal the weaknesses of candidates, it was largely a matter of chance whether they struck on a topic in which a candidate felt so strongly that he was able to display his individuality’.

In spite of all this damaging evidence the Committee are ‘clearly opposed to the root and branch policy of abolishing examinations. They are of opinion that examinations as a test of efficiency are necessary. They are further of opinion that, in addition to those examinations which yield identical results when applied by different examiners (e.g., “New Type” or “Objective” examinations), the traditional “essay” examination should be preserved.’ As a matter of policy it would surely have been wiser to give some reason for these views; it will presumably be stated in the forthcoming volume of *Essays*. Again, the statistical apparatus seems out of place in a semi-popular pamphlet: the mathematical details will puzzle rather than convince the general reader. I hope, too, that the Committee will not continue to ignore the ‘record’ as a possible substitute for written examinations. Apart from these minor criticisms the Report is to be welcomed as an authoritative and very skilled piece of work.

F. A. Cavenagh.

## Growing Superior Children. I. Newton Kugelmass, M.D. (D. Appleton-Century Company. 12s. 6d.)

This is a thorough, frank and conscientious work. It contains passages on the care of children rarely, if ever, included in this type of book. In doing this the author has naturally exposed himself to possible criticism. For instance, he treats matters dealing with pre-natal care in a manner likely to be considered too scientific by his lay readers. On the other hand, the photographs, charts and diagrams are exceptionally clear, simple and well produced.

Interesting features of this book are the comparisons made between the development of children of different nationalities. Dr. Kugelmass writes: ‘New-borns of different races differ very little in average size. From largest to smallest the national averages range thus:—Norwegian, German, French, English, Russian and Japanese’; and, later: ‘Deficiency in any of the forty nutrients necessary for well-being, growth and development, prevents the child from complete realization of his growth potentialities. Japanese children born and bred in the United States grow taller and heavier than the native Japanese of the same stock’.

The book is divided into four parts: ‘Our New-borns’, ‘Our Infants’, ‘Our Children’, and ‘Our Adolescents’. This has led to a certain amount of repetition. One finds on page 232, para. 9, ‘Preventing infectious diseases’ and on page 301, para. 10, ‘Preventing infections’, on pages 230, para. 8, ‘Preventing allergic disturbances’ and on pages 309, para. 11, ‘Preventing allergic diseases’. Readers might find it easier to read such subjects in close sequence, however good the author’s reasons may have been for separating them.

Certain vivid words and cross headings may startle the English reader, such as ‘stomach teeth’, ‘seclusiveness’, ‘mental maturation’ and ‘the body’s bilateral asymmetry’. So also may the detailed observations on an infant’s day. Under the heading of ‘The superior baby’s developmental progress, first day’, we read: ‘Sneezes, shivers, yawns, hiccoughs’—an unromantic description! Luckily, the author reassures prospective parents further on by writing: ‘Growth during babyhood is obviously more rapid than at any other time of life and gradually there emerges the charm of a *new* personality in the making’.

In one of the many routine charts we read the following for a six months old child: ‘. . . 12 p.m. *Offer* (the italics are mine) vegetable water. Strip for exercise. Sunbath in nursery with open windows. Dress. 1 p.m. Play in crib without adult interference’. Our impression of the ‘day’ is that it contains far too much adult interference for the peace of mind and nervous stability of the baby.

The ‘Balanced diets for well children’ have seasonal menus containing, for us, unusual suggestions: ‘alligator-pear salad’, ‘battered squash’, and, for combating constipation, ‘black bean soup’. In one list of ‘fundamental foods for the daily dietary’ there is the following wise line: ‘eggs’ (*if tolerated*). Again the italics are mine.



Only fully qualified medical authorities can criticize the medical side of a doctor's writing. Still, many a parent would hesitate, unless a doctor or a trained nurse were present, to give 'a throat irrigation'.

Problems such as the treatment of acidosis, sinusitis and glands are touched on and there is an elaborate chart of 'emergency procedures in case of poisoning'. A good rule, I feel, might have been more frequently stressed: 'First send for the doctor'.

The child's psychology is handled competently, although here again, experts might find matters over which to disagree. The subject is, however, treated in a stimulating manner. The equally controversial subject of sex is frankly and very thoroughly discussed.

One or two phrases where the author touches on education may perhaps strike one as also open to argument. Dr. Kugelmass writes: 'The best in reading is interesting enough for any child. Masterpieces are astonishingly lucid. Hours may be wasted in differentiating the works of masters and mediocrities'.

Yes, those interested in children should read this book for themselves.

*Gwen St. Aubyn.*

**Education for Citizenship in Secondary Schools.** Various Authors. (Oxford University Press. 4s. 6d.)

This book is issued under the auspices of the *Association for Education in Citizenship*. As I believe that reviewers should make at least some attempt to be honest, I am compelled to state that I am a member of the executive of the *Association* and as such have a limited share of editorial responsibility for this book. My responsibility, however, is so slight that I see no reason for suppressing my opinion, which is that the book is a valuable contribution to an important subject and should be read and studied, by every teacher who can borrow four shillings and sixpence.

The *Association* has collected a strong team of writers each of whom has dealt with some special aspect of the subject. These aspects include the general aims of education in citizenship, the problem of transfer, the inculcation of citizenship through lessons in History, Geography, Economics, English, Classics and so on, and its more direct teaching through the study, in some form, of public affairs. The team contains both amateurs and professionals, and it is not only the professionals who have done the heavy scoring. Not all the members of the team, of course, have done equally well; one or two seemed not quite at home upon the special wicket upon which they were asked to bat—though it was a little unkind of Miss Weddell to begin her valuable essay on Domestic Subjects with the remark 'There is no need to force a connection between housecraft and citizenship'. But taking the team as a whole it seems to me to have done nobly. Sir Ernest Simon dealing with the problem of transfer, Professor Field and Dr. Thouless dealing with Clear Thinking, and Mr. Michael Stewart making some refreshingly sensible remarks upon self government in schools, have all played particularly attractive innings.

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The contributors are particularly impressed by the urgent need to make democracy workable in a highly socialized age. There are other factors which help to make this book timely: the growing spirit of reality in education, the reaction against the purely academic side of culture, and the increasing sense that our curriculum is becoming over-specialized.

It is said of a well known statesman (by those who do not like him) that he stumbles upon the truth at times, but has the gift of picking himself up and going on again as though nothing had happened. No teacher of normal intelligence who stumbles upon this book can possibly go on again in future as if nothing had happened. This is not because the book preaches a set scheme of reform, but because the various chapters are for the most part packed full of suggestive matter. The only thing I could not stumble upon in the book was a sense of humour, though Professor Field does his best by resurrecting a pleasant story of the nineteenth century; but most people will feel that humour is an unreasonable thing to expect of a body of educationists. In the words of a writer not as frequently read in educational circles as he deserves to be, this book most emphatically brings home the bacon.

*B. A. Howard.*

### **The Successful Teacher.** *Mary Birkinshaw.* (Hogarth Press. 3s. 6d.)

The criticism likely to be evoked by the title of this book is swiftly met by Miss Birkinshaw's statement that, in her opinion, there is no objective method by which one can measure the success of a teacher as, for example, one can measure the success of a stenographer or a bootblack. In the present state of our knowledge happiness is the least objectionable criterion, if it be accepted that the happy teacher is one who has both the affection and the regard of many of those with whom and for whom she works.

On this assumption two questionnaires were sent out to 3,370 members of the *Association of Assistant Mistresses in Secondary Schools*, in London and two other areas of England, and 1,045 replies were received—a surprisingly high percentage, all things considered.

The first questionnaire was the more searching, and the second shorter one was sent only to those who for various reasons had failed to answer the first. Selected teachers were also interviewed at the National Institute of Psychology. As a result the investigators found that rather less than half were satisfied with their choice of career, and of these the largest proportions were found among teachers of general subjects and physical training, and those coming from families in which one or more members were, or had been, teachers.

A significant relationship was found between happy home environment in childhood and happiness in the teaching profession. Interesting tables are given which analyse, in age groups, the reason for choice of profession, hours of work, conditions of work, home life and recreation, relations with children, parents and staff,

all of which go to show that the basic characteristics upon which the success of the teacher depends seem to be a high level of intelligence and of culture, marked extrovert tendencies, well developed parental impulses, emotional stability, humour and good health.

As a piece of original research this seems to be very valuable, and properly applied should lead to far-reaching reforms in the working and social conditions of women teachers. Miss Birkinshaw's report on her work should be of interest to all educationists as well as to those members of the *A. A. M.* who contributed the raw material.

*P.A.L.D.*

### **Testing Children's Development from Birth to School Age.** *By Charlotte Bühler Ph.D. and Hildegard Hetzer, Ph.D. Translated from the first German edition by Henry Beaumont, Ph.D. (Published by George Allen and Unwin, Ltd. 12s. 6d.)*

This book gives an account of the test series compiled for use with children from birth to six years by Dr. Charlotte Bühler and her collaborators in Vienna.

The first part is concerned with the technique of testing, the construction of tests and the evaluation of results both quantitative and qualitative; and the second with the enumeration of the Viennese tests and description of test procedure. This latter section is well illustrated by photographic plates, showing a variety of children's reactions in the test situation.

The test system has been planned to investigate the child's total natural behaviour under conditions corresponding as closely as possible to his ordinary everyday life and a great variety of apparatus with an intrinsic appeal to young children has been brought into use. The results can be recorded in such a way as to present at a glance a picture or profile of the child's general development, a method that is particularly useful for purposes of comparing members of a group and for teaching purposes with students.

Dr. Bühler claims that a modern system of tests should provide a sound basis for all further psychological work and that it should make possible a scientific analysis in the most complete sense of the word. On the basis of experimental evidence and general observations, we are told, she distinguishes six fundamental categories of human behaviour: (1) sense reception, (2) bodily movements, (3) social behaviour, (4) learning, (5) manipulation of materials, (6) mental productivity. But it is a pity that in a book of this kind, which is only suitable for students of psychology, the question of the theoretical basis should be ignored, or rather dismissed with the statement that 'this division which is the result of considerable preliminary work and thought, cannot be theoretically discussed here. The practicality is demonstrated in the orientation chart which is appended at the end of the book.'

There is nowhere in the book any satisfactory discussion of emotional development, which is extraordinary in view of the claim of the Viennese system to provide an opportunity for studying *the child's personality in all its fundamental dimensions*. And even



taking the category of social behaviour in its narrowest sense, the tests upon which Dr. Bühler bases the estimates of it would in many cases appear to be too dependent upon the intellectual factor involved to give a valid result.

But undoubtedly, in the hands of trained and experienced examiners this series of tests provides a valuable, practical basis for developmental diagnosis and educational guidance.

Hilda Bristol.

**La formation professionnelle du personnel enseignant primaire.** (Publication No. 42. Bureau International d'Education, Geneva. 8 Fr. Suisses.)

**La formation professionnelle du personnel enseignant secondaire.** (Publication No. 40. Bureau International d'Education, Geneva, 4 Fr. Suisses.)

These two volumes, which give outlines of the training systems of 63 and 52 countries respectively, form a compilation which overshadows all previous attempts to survey the training of teachers in the different countries of the world. Both studies are based upon replies and documents received from the various Ministries of Education: and while this source of information is not the best for all purposes, in view of the complacent attitude of government departments towards the systems they administer, it is no doubt the best for an enquiry whose aim is merely to give accurate accounts of the administrative structures of the systems and to reveal the main problems that are common to most.

From this indication of the aim of the reports, it will be clear that only the bare bones of the systems are presented; and that no information is given as to the success with which they work, or as to the movements of opinion among those who operate them. Yet further light is promised. The reports were prepared as a basis for discussion at the 4th Conference of the Bureau, whose findings on the problems that have emerged will be published in a later volume. When this is added, it would seem that little more would be left to be said about the training of teachers—though one suspects that a good deal will be.

The success with which the compilers have accomplished their difficult task has been due in no small measure to the way in which the original questionnaires were planned. The questions are definite and clear, and they cover the field in such a way as to elicit the information needed by anyone concerned with any of the main problems of teacher training, from entrance requirements to further instruction of teachers in service. In Britain, for instance, interest is centred at the moment in such questions as—'What proportion of time should be devoted to general culture and what proportion to professional training?'; 'Should the cultural subjects be studied at a University?'; 'Is a University degree essential for the

primary school teacher?'. To such questions the surveys will not give the answers. But they will at least give information as to the current practice in almost every country in the world, with a few interesting comments and additions, like the cynical equation '*formation universitaire = traitement plus élevé*'.

There is little to criticize in the presentation of the material, apart from the fact that more use might have been made of the device of giving, in brackets, the names of the institutions and certificates in the language of the country which is being described, a few very minor inaccuracies, and a certain lack of proportion in the space allotted to the different countries. One cannot but admire the courage of a writer who covers the training of primary teachers in America in 5 pages, 2 of which consist of curriculum tables.

William McClelland.

**An Introductory Course to Literature and the Arts.** Murray McMullen, B.A. (Oxon.). (Technical Press. 2s. 6d.)

Although intended for schools, this compact, firmly-bound, well-printed little book would be of great service to general readers interested in historical sequence in English literature—poetry, prose and drama—and the collateral developments in painting, architecture and music, both here and on the Continent.

A very clear, analytical time chart affixed to the inner cover and printed on stout parchment paper enhances the usefulness of the book.

The subject-matter of the book is divided into assignments for individual work, particularly that on the Dalton plan, but the introduction states that these could be used quite effectively with the class system. Literature—and education generally—demands the responsibility of freedom to undergo a spiritual and individual experience and to this end the class system is not very helpful. In the admirable preface to the book Mr. Wyatt Rawson hopes that the course will never become the basis of an examination syllabus and says that these assignments have been worked with great success by preparatory school boys of ages 10 to 14. Both these statements made in good faith cause some difficulty.

The whole structure of the book seems to have been designed with an eye—or at least half an eye—to some examination, whether internal or external; otherwise, why should young boys have to study literature and the arts in their chronological sequence?

Eleven-year-old boys have Chaucer's *Prologue* in the original, Spenser's *Faerie Queen*, parts of '*Paradise Lost*'. Very exceptional youngsters might make the attempt, but literature would be the loser. In the introduction, however, Mr. McMullen says that he has found far more enthusiasm over poetry-reading if he reads the poem aloud to the class. Certainly the human voice and personality can be impressive to the young, even with these poems, and a rare sweetness can be distilled from the



*Prologue* in the process; but *Chosen Poems* of Basil Blackwell would be more to their individual tastes. With the exception, on page 102, of seven or eight lines from Browning's *Prospice*, Mr. McMullen has not allowed his boys any choice for memorizing. Would it not be better to indicate a certain extract that might be learned, yet not to refuse any of their own choice? *The Cloister and the Hearth* for 'eleven year olds' is rather stupendous, though an occasional boy might find a sustained interest: *Poison Island* of Quiller-Couch, though somewhat artificial, would be more to their liking I think. Addison, Thackeray and even Scott for boys of thirteen do not strike me as tending to cultivate a deep interest in further prose reading: the 'motif' of *Vanity Fair* is surely beyond them.

One feels that in compiling these assignments Mr. McMullen has had some programme to carry out or he has inserted what he would like them to know rather than what they can profitably assimilate. I hope I am wrong and should delight in working with his boys. It is difficult to resist the very natural temptation of making a course comprehensive; but English and Continental painting in two assignments for boys of twelve, *i.e.* in twelve hours, is 'some going'.

Knowing the difficulty of writing suitable assignments, one must recognize the output and enthusiasm

of pupils in the atmosphere developed by the informed and spiritually minded lover of literature, where the work is conducted on the Dalton plan. With replacements and adjustments the book could be used in post-primary schools where the year has ten school months and where more than one and a half hours per week can be devoted to the subject.

I would advise every school to order the book and particularly Dalton schools. If skeleton assignments could be made in the various subjects of the curriculum of the new senior schools, I am certain more schools would turn to individual work and that of the Dalton plan. There are certain devastating conditions in these schools, however, apart from shortage of staff and space, that render such work difficult and pioneers require sympathy and help.

The last fifteen pages of the book give notes for a series of lectures on music. They are original, instructive and charmingly individual, the illustrative gramophone records being very helpful.

A. Corlett.

## LETTERS TO THE EDITOR

THE EDITOR, *The New Era*.

MADAM,

Having read with interest the book *Junior School Projects* (reviewed in the December issue of *The New Era*), I was surprised to see the attitude adopted by your reviewer. 'The principles and practice of modern education' as I see them in the works of Dewey (the originator of the project method), Decroly and others, have been followed in the projects described in this book.

Activities which do not yield tangible results are only pastimes, and as Dewey shows, interests in themselves are only of value as they may be used as leverages. E. R. Boyce has evidently not taken into account the findings of the Board on the difference of method in the junior school. Projects here must be a logical development of the infant school method and fulfil the child's purpose, but too often it is forgotten that the teacher also has a purpose to fulfil.

The project method has been abused and misused because its philosophical and psychological principles have not been grasped. Purposeful activities may be initiated from 'the child's delight in discovery . . .', but children of junior school age would soon discover that 'delight' and 'make-believe' do not satisfy the growing mind and spirit. This is the teacher's opportunity, and, may I add, *raison d'être*? One can only hope that this review is another case of a reviewer who has not had time to read and digest the book, especially the introductory chapter, for the extracts made are quite out of relation to the context, as a persual of the book would show. I should be sorry to think that such a review would prevent teachers and students from reading it.

Miriam I. Yeo.

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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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# THE NEW ERA

## IN HOME AND SCHOOL

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### *Outlook Tower*

**T**HE new education sets out to educate for life, and since an essential element of the 'good life' is good human relationships, and the pattern of our human relationships is traced in childhood, it is obvious that the relationships between teachers and children are of vital importance. The home is the child's first school, but the child's first adventure in the outside world is when he steps from the home circle into the bigger world of school. His first teacher may help or hinder the process of adjustment to others. Even in the case of the child who comes to school maladjusted the teacher can do much in helping him to straighten things out.

Any adult in looking back to his schooldays will remember how one teacher illuminated a subject for him most, and how under one teacher he wanted to 'behave' and under another to 'misbehave'. There have always been teachers with the gift of handling children and helping the best in them to grow, but to-day it is being increasingly recognized that there is a science of understanding human nature and that the acquirement of its technique is the most important part in teacher training. Even in the realm of instruction the teacher-child relationship will often determine the ease or difficulty with which the child learns a certain subject. Many a child's inaptitude for a subject can be traced to what he felt about the teacher of that subject when he first began to learn it.

In modern education there is a change of emphasis in regard to teacher-child relationships. It is no longer the behaviour of the child with the teacher which is paramount, but the behaviour of the teacher with the child. A teacher who has to use punishment and fear as disciplinary measures or to attain good work

stands condemned as a failure just as much as does an employer who cannot get the best out of his employees.

A variety of factors, not all of them clearly understood by the teacher at the time, influences the quality of his work. Staleness, dullness, irritability, have their repercussions on the class. The teacher with no outlet for his emotional life, the teacher who is or has been unhappy at home, the teacher who is uncertain of his ability to cope with a situation, or who suffers from constant bad health, who has 'a bee in his bonnet', or who finds no joy in living, is suffering under crippling handicaps, however conscientiously he may set about his work.

**S**INCE compatibility and incompatibility of temperament are real if intangible features of every human relationship, it stands to reason that every teacher will understand certain children better than others and every child will develop better with some teachers than with others. It is important in the organization of a school to provide for the possibility of placing children under the special leadership of teachers who are peculiarly sympathetic to their type of mentality and emotional make-up. This means that, apart from instruction, there must be some division into groups or companies under the guidance of a teacher. The form-master may answer this need, but only if there is no arbitrary placing of children under his guidance because they are of a certain age or in a certain subject group. This has been done with success in some modern schools.

This guide or teacher views the child and his needs as a whole, not sectionally as a subject teacher is apt to do. He should know the home



environment and study the child's physical development and see that his growth is normal. He should know the child's mental endowment and should find out from the subject teachers whether he is doing work compatible with it. He should know whether a particular child should have more or less handwork, games, dramatics, art, music. He should establish such a relationship between himself and the child as to make it possible for the latter to come to him freely with his problems. Later he should be able to advise as to subsequent education and career.

Probably only a certain number of the staff would be fitted to do such work and time would have to be provided in which it should be done. This all demands thoughtful organization, but if education is really conceived as preparation for life this aspect of education is so important as to warrant it.

IN this number on teacher-child relationships we have devoted more space to the teacher himself than to his pupils. Professor McClelland gives a witty warning against drawing up for the student-in-training a list of the virtues required in a teacher and getting him to practise those in which he considers himself deficient. Yet though such self-conscious priggishness is obviously ineffectual, it is equally obvious that the personality of the teacher is one of the most far-reaching factors in education.

Nothing that the teacher says or preaches or sets out to inculcate can affect the child if it is thought out rather than felt by the teacher. Nothing that is artificial can bear any genuine fruit and, on the other hand, any genuine conviction or enthusiasm of the teacher's, even if it is 'above the children's heads', does communicate something to them which may be of lasting value.

Setting out from the fact that the teacher's personality is an essential factor in the art of teaching, we have chosen three main facets of personality for consideration: psychological balance, social conscience and the gift of friendliness. Professor Hamley points out that mental health demands a just balance between security and adventure. He indicates that self-knowledge and faith (in one's self, one's fellows

and one's work) are pre-requisites in any teacher, as is also the cultivation of objectivity and a steady refusal to be emotionally embroiled in the emotional crises of others. He shows how 'the objective attitude is not an attitude of indifference, but one of keen and active interest. We do not attain to the balanced personality by adopting an attitude of indifference towards the world, but rather by projecting ourselves into the life and work of the world.'

At this point, Professor McClelland takes up the tale. He pleads for a vigorous and real awakening of the student to social problems during his teacher-training. He indicates how such an awakening is brought about and followed up at Dundee, and shows how great a force for good is the teacher who has 'social sympathies, a sense of social responsibility and a lasting interest in social conditions and problems.'

Miss Boyce makes a simpler but no less important plea for loyalty and magnanimity among members of a staff, since it is these things, or their converse, which create the atmosphere of the school from which the children gain more lasting impressions than from any exhortations to brotherly love.

IN discussing the qualifications of the teacher we wished to have some comment on the position of the married woman teacher. We feel sure that our readers will be interested by the admirable clarity and temper of Mrs. Parker's argument that marriage should not be allowed to put an end to the career of a highly gifted woman. We feel too that it would be disingenuous to withhold the sincere and charming letter from a French correspondent who shews what strains and heartaches may be imposed on a sensitive and conscientious woman by the double rôle of mother and teacher. This is obviously a personal problem that each woman teacher on marriage should be allowed to decide for herself, because she alone knows her own resources of physical and mental energy. No one wishes for a ruling that every woman teacher must continue her profession after marriage, but merely for a removal of the present ban on her doing so if she wishes.



The next section of this issue contains accounts by four teachers of their relationships with children in four distinct age groups, from nursery school to eighteen or nineteen. It is interesting to see the progressive needs of the child—from active reassurance in the nursery school, through a casual and neglectful-seeming assurance in the ten-year-old to a training in skills and techniques in the young adolescent, and a growing wish to discuss and explore the adult world in later adolescence.

Many interesting observations are made in these pages, some of them so quietly and unassumingly that their value will escape any but a careful reader; for example, Mr. Seagrove's

comments on the almost all-sufficing imagination of the ten-year-old which transforms his makeshifts into something *more valuable to his development* than accurate working models would be, and which, while it lasts, enables him to dispense with technique. It is only when 'the mist of imagination begins to lift that he sees . . . a real and new world around him' that he feels the need and has the power to be instructed in adult skills.

In these four articles we see the teacher-child relationships changing as the child's needs change. But there is a constant factor—the need for reality and experience in the teacher himself.

# The Balanced Personality

H. R. Hamley

Professor of Education, University of London Institute of Education

**T**HE word 'balance' is, of course, a physical term. It suggests to most people a pair of scales in which weight is counterpoised against weight. We say that a body is balanced when the net effect of one set of forces acting on the body is equivalent to the net effect of another set of forces acting on the same body. The balanced body 'stays put', motionless and obedient; although under the action of conflicting forces, it shows no sign of stress. It is said to be in 'static equilibrium'.

But there is another kind of equilibrium, equally important, which is well illustrated in the spinning top. The spinning top is balanced, but it is certainly not motionless. It stands up for itself against the insistent pull of gravity and the influence of deflecting forces; it behaves almost as a living thing, sometimes rather perversely, as it 'makes its way to Cork whenever its head is set towards Limerick'. A spinning top is said to be in 'dynamic equilibrium', or to be dynamically stable. Watch a pendulum as it swings; it flies through its centre of equilibrium as if defying hindrance or prevention, but slowly and inevitably it comes to rest, to return almost immediately on the track along which it has just come. The child in the swing seems to catch the thrill of these alternations.

He knows that however adventurous the flight, safety is assured; however high he may rise, he will, barring accidents, return to the place from which he set out. Thus security and adventure are knit together.

**M**UCH has been written on the psychology of rhythm. We have been told that its universal appeal is to be accounted for in terms of the easily observable fact that all life is rhythmic—day follows night and night day; summer follows winter and winter summer; the seasons have their appointed and recurring times; even the stars in their courses repeat themselves. It is true, of course, that life is rhythmic, but is not the secret of the appeal of rhythm to be found in the alternation of power; in the balance of conservative and adventurous tendencies in all of us? Professor Whitehead has said that rhythm delays fatigue. It delays fatigue because it unites change and stability in a single experience. Balance, then, whether it be static or dynamic, is a state of equilibrium of opposing and contending forces, of conservation and adventure.

The balanced personality is like the balanced physical system; it stands firm in the midst of stress and strain. There can be no balance of



personality when there is no possibility of conflict. True mental balance is in a very real sense a state of equilibrium between safety and security on the one hand and uncertainty and risk on the other. Remove security and anxiety enters; take away adventure, and zest goes with it. Mental health, as all hygienists know, demands a just balance between security and adventure. We do not seek the balanced personality in the cloister nor in the retreat, although it is often to be found there, but in the tempests and storms of life, in its dangers and temptations. Only when we have been tried by fire do we know our true temper. Only when we have been tested by strain do we know whether our balance is stable or the reverse.

Now, the first essential of a balanced personality is self-knowledge. No one can show true physical poise who is uncertain of the ground upon which he stands. No one can show true mental balance who lives in a world of illusion, unable or unwilling to face reality. Most of us find it easy to persuade ourselves that we are not like other people, that the weaknesses and temptations that beset others have no part in us. The first step in self-knowledge is the realization that we are all of one common clay, creatures of the same instincts and prone to the same defects, faults and weaknesses. Many a harassed soul has been helped by this knowledge when in the depths of self-depreciation.

The balanced person knows where he stands, but he knows that he must not stand there for ever. He must be ready to venture. When new methods, new ideas, new truths come his way, he must be prepared to receive them. A noted mental hygienist, when asked for a single test of mental balance, replied, 'Can you entertain a new idea intelligently and unemotionally?' To entertain a new idea, if it is really new, is no light experience. A few days ago I heard a teacher say that, whenever in the course of her reading she came upon the name of Freud, she turned immediately to the next page. She tried, as most unstable people do, to rationalize her conduct; but she showed, by her unwillingness to face the name of Freud, an unwillingness to face herself. Yet she was worried by the fact

that she seemed to have no influence with adolescent children!

THE next essential of a balanced personality is faith. 'Now faith is the title-deeds of things hoped for, the evidence of things unseen.' Faith is not an irrational belief in conflict with our better reason, but a sense of assurance that, if the property is not actually beneath our feet, at least the title-deeds are in our hands. We cannot preserve our mental balance if we have not faith; faith in ourselves, faith in others, and faith in the work we are called upon to do.

First of all, then, faith in oneself. We are all familiar with the so-called 'inferiority complex' or, better, 'sense of inferiority', which is usually manifested as lack of confidence, or excessive self-consciousness, or as compensating self-assertion. It is strange how frequently a sense of inferiority is built upon some accidental happening or some illusory comparison and in relation to things that are of little consequence. A chance remark or a sneer, a single failure or defeat, may set the whole 'life-style' of the individual away from successful effort and achievement. A balanced knowledge of oneself, of one's ability and incapacity, strength and weakness, is the first essential to a reasonable faith. All balance involves compensation of some kind.

If it is true that we are influenced in our judgment of ourselves by the words and attitudes of others, it is also true that the child's judgment of himself is to a very large extent conditioned by our estimates and opinions of him. What a paralysing experience it must be for a child to realize, through the tasks and tests of the classroom and through the jibes and sneers of his classmates—and perhaps his teachers—that he is inferior. Professor Burt has given a vivid description of the sub-normal child in his *Young Delinquent*. 'The dim, half-realized sense of their inborn inferiority, an inferiority which they cannot help, but for which they are incessantly blamed, may act as a rankling grudge against the world in general, or against their luckier relatives or schoolmates.' Is it any wonder that the child who labours under a sense of inferiority, whether it corresponds with reality or not, becomes either



neurotic or delinquent? There is no more potent cause of maladjustment in children than discouragement. Encouragement may not always bear exactly the kind of fruit that we desire, but it is never wrong. We do not suffer as a rule from too much encouragement.

This brings us to the next part of our subject, faith in the work that we are doing. I am convinced that such faith depends not only on a sense of values but also on the way in which we seek to realize those values. It is extremely difficult to keep a faith that will stand the strain if it is not a growing and developing faith. Faith implies, as we have already seen, certainties and securities; but it also implies hazards and risks. The teacher who never ventures never has a lasting faith in the thing he is pursuing. Many a teacher has found it possible to preserve a vital faith in the value of his subject by varying his methods of approach from year to year. I have known teachers of mathematics, for example, who doubted the value of the subject they were teaching, but I have never known one who has retained his belief in the worth of mathematical thinking who has not progressed in his methods of teaching his subject. Faith grows when we give ourselves to the object that demands faith.

**M**ENTAL balance is, of course, intellectual balance; but it is also, perhaps fundamentally, emotional balance. In the balanced personality mind and soul accord well. Abnormal or unrestrained expression of emotion is injurious, but abnormal or undue repression of emotion is also injurious. There is, then, a normal expression of emotion which is healthy, blessing him who gives and him who takes. It is not for nothing that we in this country have always regarded a sense of humour as healthy—'a merry heart doeth good like medicine'.

Perhaps the safest rule that we can follow in regard to the expression of emotions is that we should have an objective attitude to people, and in particular to the children we teach. More than a hundred years ago the great Immanuel Kant, when discussing the effect of mind on body, emphasized the value for mental health of an objective attitude towards the emotions of others. Through this attitude come 'mental serenity, concentration of atten-

tion, and general integration of the personality'. Such advice as 'Keep your head', 'Be not afraid', is as sound advice for the teacher as for the child. An objective attitude makes possible a normal control of emotion on the one hand and a normal expression of it on the other.

Whenever we counter emotion with emotion we place ourselves for the time being on the level of the person whose emotion we counter. 'I will not allow any child to reduce me to his emotional level', said a teacher to me when I congratulated her on her skill in managing a difficult child. How easy it is for the teacher or the parent to descend to the child's emotional level. He may call his behaviour by another name, but it is the same thing. Tantrums in children become impatience in ourselves.

For some years past I have noted, in my dealings with emotionally unbalanced students, how often the beginning of the trouble can be traced to an emotional parent or teacher. 'What have I done that I should have such a fool of a son?' led to repeated failure in university examinations. 'Any more of that and I will thrash you within an inch of your life', led to an overpowering obsession with sex. Is it not true that we often become emotional with others because unconsciously we see ourselves reflected in them?

**T**HE objective attitude, it should be noted, is not an attitude of indifference but one of keen and active interest. We do not attain to the balanced personality by adopting an attitude of indifference towards the world, but rather by projecting ourselves into the life and work of the world. The healthy person is the one who pursues the things that are good and true and beautiful, and is prepared to give of himself in the pursuit. Perhaps the most profound principle of mental health yet enunciated is to be found in the words 'He that saveth his life shall lose it, and he that loseth his life for My sake shall find it'. We cannot lose our lives until we have lives to lose. We cannot lose our lives unless we are prepared to project them. In other words, the balanced personality stands on a firm foundation but reaches out in faith and hope to the world that surrounds him.



# Social Aspects of the Teacher's Preparation

William McClelland

Professor of Education, University of St. Andrews,  
and Director of Studies, Dundee Training College

SOCIAL education in the school should begin in the infant room, not by the introduction of political philosophy, as some journalistic wags have accused me of suggesting, but through encouraging the expression of those tendencies of an ethical or æsthetic character for which I cannot find a better name than the 'spiritual forces' of the child's nature. We may at least call them that until the scientific psychologists, by conditioning a few more reflexes or putting a few more rats in mazes, can give us definite assurance that they are something else.

If these forces are fostered and directed by a sound system of primary and secondary education, they will reveal themselves in progressively greater rational clarity as social sympathies, a sense of social responsibility, and a lasting interest in social conditions and problems—an interest whose universal cultivation is essential when civilization is tottering on the brink of an abyss, at the foot of which lies the degradation into which certain countries have already fallen.

A SOCIAL education of this kind is, of course, possible only if a proportion of the school studies have a social content, and most of them a social orientation; and this involves changes in our curricula which cannot be dealt with here. But in these studies the boy should acquire another group of personal qualities which form an essential part of the preparation of the citizen of the future, even though they lead him, for a time, to a concentration camp. Only the blind or the perverse could fail to see that one of the social dangers of our time is the prevalence of certain qualities, for whose propagation our schools

are not exempt from a measure of responsibility—qualities like submissiveness, blind receptiveness, taking one's views on trust or from tradition, susceptibility to suggestion. It is only in a rank growth of such mental weeds that unscrupulous armament and militarist interests could so organize the other bestial elements in a nation as to get the upper hand: and what the world needs to-day is citizens with the virile qualities of courage, individuality, independence, self-reliance; citizens who can think for themselves and hold their own views, albeit in a gentlemanly way. If, however, these qualities are to be effective in social thinking, it is not sufficient to form them in chemistry and mathematics.

I HAVE given this bare outline of the social preparation which I believe the school should provide, because, if it be unsound, my ideas on the training of teachers are poisoned at the source, and the reader may proceed at once to the next article. If, on the other hand, it be sound, it follows that it can be given only by a teacher who has himself the right kind of personality, and that the preparation of such a teacher involves more than the introduction of a 60 hour course in academic sociology into his course of training.

But while I stress the formation of personal qualities as the essential element in teacher training, I confess that I have little faith in some of the direct and intensive methods of cultivation that have recently been proposed. A few years ago, for instance, there was published an account of an American plan whose essence is to draw up a list of essential traits of personality by analysing the activities of successful teachers, to enlighten the students



as to their defects, and then to provide each of them with a list of exercises to develop the traits in which he is deficient. Then, throughout the rest of his training, we are told, 'the student devotes a portion of his time and attention to making definite, desirable changes in his personality'.

The author of the article is candid enough to admit that the plan has its difficulties. He points out, for example, that 'while the professor of education is tinkering with forcefulness, the student's friendliness may get out of kilter'. I doubt if it would; for I find it hard to believe that a frontal attack of this kind would materially affect either of the qualities in question. Anyway, I intensely dislike the idea of students solemnly doing personality exercises, and I incline to be sceptical, also, as to the value of any very *direct* tinkering with their complexes, sex-inhibitions, etc.—a process which, by the way, I suspect that the young ladies we train here would not encourage. Moreover, I rather think that our Lady Wardens are of opinion that the latter are liberated enough as it is. So, I am going to recommend the old-fashioned method of preparing the soil and the conditions, in the faith that the qualities of personality will grow.

**N**OW, I have been too long at this business of training teachers to subscribe to the view that all students are by nature wholly good; but, at the same time, I am convinced that those 'spiritual forces', for which I have claimed a place in the nature of the little child, are still there when he enters upon training. They are sometimes stiff from lack of exercise, and they are usually lacking in social aim and direction; yet the spiritual anæmia of our entrants is less pronounced than might be expected when one considers the intellectualistic nature of their school and university education. Our first task is therefore simply to clear away the features of the College environment that act as obstacles to free expression.

A college which is just a school barracks, with groups of students moving from class to class, and then going home to cram lecture notes, is not a soil favourable to the growth of desirable

personal qualities; so the first essential is to liberate the students from the shackles of this old system. They must come to realize that they are not to be treated as children or convicts; that they are free to express their opinions; that their views are respected: they must be given real responsibilities and a say in things; an atmosphere of friendly co-operation must be introduced. We must, in short, follow the road to freedom which most of us in the New Education Fellowship have followed—without ever wanting to turn back.

The next step is to enrich the community life of the college in such a way that the students will have opportunities of expressing their natures in higher and fuller ways than taking notes and writing examinations. This community life is constituted by shared sentiments, ideals, interests, and by co-operative activities in and through which the personal qualities that are the foundation of the teacher's social preparation will have a chance to grow. But it cannot be imposed upon an institution. It should be the spontaneous and free expression of forces within the natures of the members of the community—and, in consequence, dynamic, evolving, never static.

**A** FRAGMENT of our own experience in Dundee may give body to these abstract generalities. Many years ago we came to the conclusion that our course of training should do more to broaden the social sympathies and deepen the sense of social responsibility of our students; and, believing that neither dictation of lectures nor pious exhortation was of much value, we decided to try out the simple expedient of bringing the students into situations where the higher tendencies of their natures—if they had any—would be challenged. We did this in various ways, one of which was to encourage them to visit the nursery school of this city of jute mills and female labour. That, I grant, was neither very startling nor very original: nor was it a particularly strenuous piece of educational adventure; for, thereafter, we simply stood aside and waited.

What would be the result in a mass-production college, I cannot say; but in this small



college, with liberated students, and with an atmosphere congenial to personal growth, what apparently happened was this: The students came into touch with the grim realities of poverty as reflected in the lives of little children, and in the hearts of some of them these 'spiritual forces' rose above the level of sentimentality, and emerged into the open as an active desire to help. At least that is what we concluded; for we found them approaching the specialist lecturers for guidance as to the making of toys, articles of clothing, and so on.

And by helping, they no doubt strengthened the forces, whose suspected existence was now confirmed. They felt the joy of service, of helping the less fortunate; their love of children was deepened; their sympathetic understanding of them was clarified and intensified; their social sympathies had begun to widen. One gathers, too, that these pioneer helpers were a source of infection, and before long the movement had grown to dimensions that necessitated a measure of organization to prevent overlapping. This took the form of a proposal to constitute a 'Nursery School Circle', which we envisaged as a group of 12 to 20 students, consisting mainly of those specializing in infant work. Events showed, however, that we had badly under-estimated the extent to which the disease had spread, for the first notice inviting applications for membership brought 120 names, from all sections of the college; and all plans of organization had to be hastily recast. Fortunately the difficulties were eased by the fact that the desire to help had already spread beyond the children themselves; and, as the students have now organized it, the Circle consists of a number of groups, each with its own leader and its own special sphere of activity — overall - making, toy - making, decorations, clothing, talks and demonstrations to mothers, entertainments to mothers, picnics to mothers and children.

And so the Nursery School Circle grew into our community life as one of the co-operative activities that constitute that life—not something imposed from above, but something which was a spontaneous and free expression of the force in the nature of these students who, I have granted, are not all by nature wholly good.

ONCE an activity of this kind establishes itself in a community life, others soon follow, growing into it in the same natural way, each giving greater reality and strengthened motivation to the others; and the life of the institution, grown richer and fuller, presents ever-changing problems of organization whose educational values are another story. It is a process that cannot be hurried: but despite this, the list of these social-educational activities in which our students participate soon came to fill two pages of small type. They bring the students into living contact with most aspects of the social conditions in urban and rural areas, and it is to them that we look for the foundation of their social preparation.

The movement in the student's personality which is thus started proceeds, of itself, to take on a more intellectual character. It would be a dull student in whose mind this contact with social conditions in the poorer districts of an industrial city or the slums of a rural village did not initiate some critical thoughts of the legislation which they reflect; and this is often the birth of a new interest or a renaissance in the life of an existing one. Yet, unfortunately, we can do little to satisfy or foster it in a system of one-year post-graduate training—surely the stupidest way of training teachers that the mind of man could devise—for the course is already overloaded, and by the time the interest is awakening the students are applying for posts.

Yet we simply must cultivate this interest if we are to turn out the type of teacher needed in a world where every man should be an enlightened world citizen as well as a specialist; and if the interest is born in the way I have indicated, this would not be difficult to do, under a proper system. Clearly, the first requirement is that the previous secondary and university education should have woven into the ground-pattern of the student's thought the fundamental conceptions and principles that are needed in effective thinking on the vital social and international questions that face the world of to-day. If the students came to us with this preparation, which would involve drastic changes in our secondary and university curricula, we could have group



and college discussions of problems in which interest had been aroused through the social-educational work, explorations into the field of sociology radiating from these, and a systematizing course, broadened to discussion of international problems, in the later years. In that way we could, while conserving the student's interest, give him the knowledge of social and world problems, which would be the medium for the cultivation of the second group of qualities I mentioned—independent thought, freedom from prejudice, resistance to suggestion. He would also build up a system of educational values in which the production of ability to do juggling tricks with surds would have receded in importance relatively to the formation of sane attitudes on social and international issues.

**T**HIS would almost complete the teacher's preparation on the social side, but there is one last point on which I should like to touch. There is no objection to the teacher handing on to his pupils his social sympathies,

his sense of social responsibility, his independence of thought, his freedom from prejudice, his fundamental conceptions, his social interest, and even some of his knowledge on social and international questions. But if he has all these—and unfortunately even if he has not—he has almost certainly contracted views; and the deliberate handing on of views on controversial issues is a thing to be deprecated.

There, the teacher should keep well on the safe side of that ill-defined domain that distinguishes between views and values that have won acceptance and those that have not. His training, too, should have made him realize that such handing on may be unintentional and unconscious; and to guard against the dangers that lie here, he must understand himself: he must know the currents that flow from one personality to another, their sources, and their purity or impurity. But, as far as the fundamental qualities are concerned, he may let the currents flow through any channel they may care to take: and if he has the qualities himself, flow they will—even though he be teaching Mathematics.

## The Teacher as Member of a Staff

Headmistress of Raleigh L.C.C. Infants' School, Stepney

E. R. Boyce

**W**HAT do we require from the child as a member of a community? We agree that friendliness, co-operation, helpfulness, with a capacity for straightforward and generous dealing, are acceptable social virtues. School machinery can so obviously give the child information. Greater care and more intelligence are demanded if we are to preserve and encourage the individual capacities of children. Education for social living, giving practice in these virtues, is a fluid, subtle process which requires the indefinable 'atmosphere' of a school, the action and reaction of personalities, many varied human contacts. The success of such education depends upon the human relationships which the children observe and in which they themselves have a

part. The behaviour of children to each other and to adults constantly reflects the relationships between adults around them. They learn of generosity and tolerance by being in contact with generous and tolerant people. They understand straightforward dealings by being dealt with in an honest manner and by observing the behaviour which springs from honest thought.

### The Child and the School Community

The school community can be considered as life on a small scale. For the children it can, and should be, a piece of living with important experiences which help them to form values and make adjustments. Formerly, the child's attitude to the school community



was fostered by homilies from authority on school loyalty and honour, by school songs, games and successes, by tradition. There may have been virtue in this, but the results of social living in school should be observed in the child's subsequent maturity and adjustment in a wider life and not in an exaggerated attachment to school and school days.

In the new school, the child is a conscious member both of a class group and of the school. His gifts are used for the common good. The various school activities effect an intermingling of individualities, the sharing of common purposes, the free discussion of problems. The children move, work, play and talk with the ease and freedom of adults in ordinary life. They have the habit of enquiry, and of sharing information. Through daily experience and natural contact with each other they learn to respect other personalities. In these ways, they acquire such experience as they need in the building up of their own code of social living.

The background for such experience is the school 'atmosphere'. The most vital elements in this atmosphere are the relations existing between teacher and teacher, teacher and children, children and children, head teacher and staff, head teacher and children, staff and parents, and between the school and persons coming in to it from outside. The easy and free intermingling of these and their reaction to the whole unconsciously influences the children and provides them with conditions under which growth in social adjustment is possible. It is interesting to consider how this 'atmosphere' is produced by the relationships of personalities between school walls.

### The Head Teacher

The head teacher has her function as an organizer, but of far greater importance is her personality, for it is she who ensures that as far as possible the school shall be a place where free, generous relationships can flourish. She is a leader, but not a dictator. She designs the plan for school living in consultation with those who are to co-operate in carrying out the plan. Open discussions, when opinions and criticisms are honestly welcomed and freely expressed, are as vital between head and teachers as they

are between teachers and children. Leadership, however, is necessary for the security and consistency of the whole. It should act as a unifying force and be both the stimulation and steadying power. There is also a need for a wise authority to whom problems can be referred and in whom confidence can be placed. The head finds that there is a distinct relationship between herself and each member of the staff in the same way that the teacher is conscious of subtle relationships between herself and each member of her class. The personality of the individual teacher has a particular contribution to the whole and this is ungrudgingly recognized and encouraged by the leader.

Yet she must be aware that her relationship to the whole machine is her ultimate and all-important concern. Serene, unharassed acceptance of children, staff and parents as they are and no vain repining about what they are not; a sense of humour, a note of gaiety, all help the staff of the most difficult school to feel confident and secure. Tired, overworked men and women fail as educators and destroy their own powers. A feeling of security and absence of unnecessary restraint are essential for the teacher as well as for children. Happy, contented teachers, free from conflict, give confidence to the children and provide the best conditions for growth.

### Relationship between the Staff

Here we have a group of personalities different in temperament, interests and age, yet working with a common purpose. Each has a dual role, as an individual and as a member of a group. There is the all-absorbing interest of the class, of the children whom the individual teacher knows best, her plans and hopes for them, her satisfactions and problems. But this class interest does not lose, but rather gains immeasurably if the teacher has wider interests—in the school as a whole and in the world beyond it. It is through the living experiences of a whole community that the children are acquiring values and standards—their broad view is not to be obstructed by the narrowness of class interests. School conferences, invitations from class to class, helpfulness between groups, all give opportunities for widened



interests. The sharing and co-operation is only real when the teachers are sharing also.

Generous, sincere appreciation, understanding acceptance of one's colleagues as they are, creates that intangible spirit of a school which can be felt but not described. Children have fine perceptions of the relationships between those who are near them. Most of us know how quick the small child is to notice a change of expression or to appreciate the shades in a tone of voice. Children are intuitive; they recognize our 'up' and 'down' days, they are also aware of sympathies and antipathies between people. Assumed friendliness to colleagues is not enough, for children detect insincerity. Real friendliness and sympathy between staff effects the same between children. They only learn of such relationships by perceiving them in their environment, by sharing in their warmth and safety. One essential of modern education is that we treat the children with respect and trust—that we believe in them. It seems that the same attitude is required between members of a staff.

Each member of a staff has particular gifts to use for the school community. The older

people bring experience, the younger ones have their enthusiasm. Both are useful and should find expression during School Conferences. Open-mindedness and tolerance can only be practised when we give others the opportunities of hearing our points of view. As well as the qualities which age and youth have to offer for the benefit of a future generation, there are those individual gifts which should be known and available for use when needed by the school. The teacher who is confident of the co-operation of her colleagues, says with candour to her group, 'I don't know, but Miss X does. We'll ask her'. Or the same group makes a poem and the teacher who is not musical advises her class that Miss X will show them how to set it to music.

But it is not possible to be a satisfactory member of a school community without being a socially-minded member of society outside the school. The teacher's experience and her attitude towards life is reflected in the classroom and in her attitude to the children. It is only the free individual who can be the educator of free children.

# WOMEN TEACHERS AND MARRIAGE

## In England

Elsie Parker

of the National Union of Teachers

TO exclude married women from the schools, and to insist upon resignation from the school service when a woman teacher marries, are acts so contrary to purely educational ideals that we have to seek their cause in other motives.

The great majority of those who serve on Education Committees and bodies of management are men, many of whom are familiar in their own experience with the economic problem created by the competition of cheap female labour. Others, themselves the employers of female labour, are well aware of the disabilities from which women suffer and of the

inconvenience to the employer which results. Many cling, perhaps unconsciously, to the notion that the place for every woman is in the home and that there is a home for every woman.

It is argued, therefore, that the employment of women tends to depress the standards of the occupation in the economic sense; that this tendency is greatly increased if women are employed whose husbands are in a position to maintain them; that such women can reach a standard of living unattainable by single women, or married men, and are thus the occasion of envy and uncharitable comment;



that a married woman has her interest and attention divided between school and home, to the detriment of both; that absence before and after childbirth is an administrative nuisance. Above all, it is argued that with so many young and qualified teachers unable to find posts, married women ought to make room for them.

Many local education authorities have been moved by some or all of these arguments to impose a marriage ban in the schools. Local circumstances, and local personalities, have determined the emphasis which has been laid on one or other reason for its imposition.

The arguments are principally economic. What is sometimes termed 'sex warfare' is as a rule a negligible factor. Upon economic grounds, with a slight bias due to traditional social views, the local authorities have acted quite honestly, as employers of labour, in determining their attitude to this question.

It is difficult, of course, for local authorities to dissociate their functions as educationists from their functions as employers, particularly as they are usually more experienced in the latter than in the former capacity. There is little doubt, at least to my mind, that if the emphasis were placed upon their functions as educationists the marriage ban would be removed.

FOR schooling is now realized to be a process of education, and education is far more than instruction or training in particular skills. The teacher is responsible, it is true, for giving instruction in a certain body of knowledge, and for giving training in the acquisition and perfecting of various mental and manual skills; she is also responsible, however, for helping each child to develop into a well-balanced personality, able to adjust herself to the tasks and needs of social and communal life. The human personality is much more than an intellectual mechanism. The emotional life of the individual is at least as important as her conscious intellectual processes. It is essential, therefore, that the teacher shall herself have learned to perfect her own personality, if she is to fulfil her function as a trainer of character.

We are familiar with the picture which has been painted in so many books, such as

*Regiment of Women* or *Gaudy Night*, of the unhappy neurosis which sometimes develops in a spinster community. Exaggerated as may be some of these pictures, they have an element of truth. Women who have had the experiences of courtship and marriage, and of the self-adjustments which follow upon marriage, have a background of emotional experience which leads to a fuller understanding of life—the life for which they are preparing their pupils.

I am not suggesting that the quality of 'motherliness' is confined to married women. It is, fortunately, frequent in unmarried teachers. Other things being equal, however, we shall expect to find it among the married rather than among the unmarried. And it is a quality which is of incalculable value in the schools.

It is perhaps not without significance that the periods of social revolution in history have been relatively barren of creative art. It would seem that artistic creation is only possible during the fat times of peace, when the individual has a sense of security and when life seems orderly and harmonious. The work of the teacher is a creative art. We cannot expect it to flourish unless the satisfactions of life are met. The denial of marriage to many a woman inhibits her creative impulses and she is the worse a teacher.

There must be few who would dissent from these arguments for the removal of the marriage ban. Unhappily, we value education so little as a nation that the seemingly plain economic factors outweigh the educational factors. It would be socially most desirable to reduce the size of the classes in the schools, and so to be able to employ married women teachers without prejudice to the prospects of employment of teachers newly qualified. Classes of 45 and 50 are an anachronism. The reason for their continuance is simply that money values are placed higher than human values. Human values will never receive their due until the parents of our school children are themselves made aware of what it means to their own children that they should be taught under unsuitable conditions. When they are thus aware, we shall see many changes, one of which will undoubtedly be the removal of the marriage ban.



# In France

MADAM,

You have asked me for a short article describing the life of the married woman teacher in France, and you seem to imply that the picture will be a rosy one.

In France, it is quite permissible, both by law and custom, for the woman teacher to continue her career after marriage. But to my mind she cannot do so without in some sense damaging her rôle of wife and mother. The whole structure of the family is thrown a little out of joint and each one of its members suffers to some extent if the wife and mother is obliged to expend the greater portion of her time, energies and forethought in the service of her profession. She cannot, in the case of domestic crises, sickness or the sudden departure of a servant, cut herself in two in order to fulfil the insistent home duties that call upon her by day and often by night, when she will need rest if she is to be fresh for her work on the morrow. She is subject to a persistent division of loyalties which is often anxious and exhausting.

This double demand on the woman which is a drag on the collective happiness of her family cannot be justified to my mind except from economic necessity which, *in France*, has been a very real factor both before and since the war. A teacher at the *école normale* begins his career at the age of twenty-four and has an average salary of 2,500 francs. Unless he has means of his own he cannot afford to marry and have children. By marrying a woman who is also able to earn it becomes possible for him to set up a home and to look forward to some security in the future. When I look back on a married life of twenty-five years, during twenty-two of which I was teaching, I realize that we have been lucky to have been able to rear three children. I must confess that we have not done so without running grave risks. I am speaking of a case, by no means rare, of a woman teacher who has been able to fall back only on the paid help of servants in bringing up her family.

In England, up to the present at any rate, this situation has not existed, for the husband, in a post of roughly the same standing, has been able to earn enough to support his family.

Only under these conditions, to my mind, can family life truly flourish in all its charming intimacy, with its necessary relaxations and with the assurance of a heritage of health and happiness for the children. Why should England wish to imitate the administrative blunders of her less happily placed neighbour?

The need for a joint income is even more acute when one comes to the pensionable age, especially on account of the severe unemployment experienced by young people coming down from the universities; to have a grandparent on their hands is an additional hardship to them. Owing to modern conditions, parents find it necessary to make themselves responsible for their children up to the ages of twenty-one, twenty-two, twenty-three, so that they may do their military service and finish their professional courses and so have a better chance of obtaining employment. In some cases the dependence of the son or daughter lasts longer even than this. If the mother had to give up her profession, what would be the fate to-day of these young people who need university or professional education? In a rather summary manner (for the examples with which I might illustrate my statements would fill a book which I have neither the time nor the ability to write), I feel I have proved that the position of the married woman teacher is no dream of bliss except seen from afar! But in France, both before and since the War, it has been proved by hard experience that it is a necessary evil.

As regards the question of whether or not the married woman teacher is better fitted to look after young children and adolescent girls than a spinster would be, I am quite willing to believe that she may be. She may have a wider understanding of the needs of children, and a greater instinctive sense of the need to safeguard the health of her pupils. It is possible also that her judgment may be backed by a solid good sense, and certainly she may have a gentler feeling for her charges because she will be better able to make allowances for their fluctuations, both in physical and in psychological health. But in admitting this, may I suggest that an unmarried woman with gifts of intuition, kindness and intelligence, will find herself more at liberty to place her gifts at the service of her pupils, since her life is less



anxious, less exhausting and less burdened by cares quite foreign to the school?

I should like to suggest a measure which would lighten the lot of the married woman teacher in France. It is difficult to give up on marriage the earning power for which she has qualified by long hours of study. She can, of course, resign, put up with the poverty entailed and make room for young unmarried teachers, a whole rising generation of whom is growing up in fear of unemployment. I believe there is, however, a compromise. The married woman would willingly agree to do half-time service at half-salary when her husband's earnings make this possible. She would also reserve her right to a reduced pension. This scheme would create a definite number of situations for young unmarried teachers. I hope that the government will find time to discuss it. It is possible that if there is a demand on the part of married women in England to be allowed to continue their teaching, they might also be interested in this suggested solution.

With many regrets for not having been able to give you the sort of answer to your question that I am sure you were hoping for—

Yours sincerely,

A FRENCH WOMAN.

## In Austria

MADAM,

In Austria before the War there was no problem of the married woman teacher. The question was whether a woman, married or unmarried, was worthy of a place in the teaching profession and could justify her presence there. When making a survey of the work of married secondary school teachers there is a period of about three decades upon which to draw for observation. The last census shows that of 511 secondary school teachers 83 were married (1934). Sufficient proof has been given that married women are capable of such work.

The problem of the married woman teacher is not quite the same as that of the married woman engaged in some other profession. She not only teaches, but educates and guides the children and helps them in difficult situations. The school is a widening of her home, the pupils are a larger family. It is natural,

therefore, that the teaching profession should be a fulfilment, and it is equally natural that the profession should have been greatly enriched by the admittance of women. The teacher who is also a mother draws upon the deepest sources of experience when questions arise between children and parents, as they do at times in any school.

The work of the married secondary school teacher is extremely valuable from the point of view of teaching and education, but the fact cannot be ignored that difficulties sometimes arise through her efforts to fulfil, on the one hand the duties of mother and housewife, and on the other the duties of the professional woman. In this respect there is no difference between the position of the married woman teacher and that of the married woman in any other profession. The interruption of her work for about six weeks, both before and after a confinement, makes it necessary that there should be someone to take her place—a condition that is always a drawback in school life. The mother will also suffer severe strain when she has to decide whether she shall stay by her child's sickbed or fulfil her professional duties. Often an understanding principal of a school can ease the situation. On the whole it must be said that the drawbacks are not nearly great enough to make it necessary to exclude from the profession married women who are also good teachers.

The severe economic crises in Austria since the War have thrown their shadow on the position of married woman teachers. The intellectual advantages which had been won by the women's movement and had become the secure possession of women were threatened by increasing unemployment. In the general attack on the position of women in work the first onslaught was made against the married employees in public office, and since 1933 such women have had to give up their work when the income of the husband reached a fixed, and not particularly high, sum. While we must hope that the attack will not be directed against women not in public office, it must be admitted that the law has forced a number of excellent and capable teachers from their posts during the last three years.

Yours, etc.,

AN AUSTRIAN WOMAN TEACHER.



# Teacher and Child in the Nursery School

Betty Gwyer

who is in charge of the Nursery Class at Miss Clutten's School, London

**W**HEN the child leaves the security of his home for the first time and encounters the new environment of school it is essential that he shall have complete confidence in the adults with whom he comes in contact there. He suddenly finds himself among other children with whom he has to share toys, books and games—other individuals who receive as much attention as himself, and if he is to retain his sense of security he must have freedom for self-expression, freedom to deal with things in his own way and complete confidence in the teacher's ability to help him over any difficulty.

The atmosphere of a nursery class should be such that all forms of creative work and play can go on without fear of interruption; in this atmosphere the children become absorbed in what they are doing, their reactions to other children are natural and spontaneous and they can only feel secure and content. Children between two and five years need physical comfort, love and understanding in order that during this transitional stage between dependence and independence they may develop gradually and without conscious effort. The child needs care and sympathy as well as freedom in order that each new experience may be of full value to him.

There should be no abrupt change of routine between home and nursery school. The order in which the child is dressed, fed and washed; the times at which he plays, sleeps or goes out are of great importance to him. A steady, regular routine strengthens his feeling of security and an orderly carefully planned day is for him happier than a less well-ordered day during which he has to keep readjusting himself to some unexpected change.

**T**HE youngest children are usually the most dependent upon the teacher. A relationship is at first more easily formed with her than with other children, as the child finds in her something of what he has found in the adults with whom he has previously been in contact. His feeling for his mother and nurse form a pattern for his relationship with his teacher and as he finds that she has some of their qualities, fulfils similar duties and often behaves in the same way as they behave, so he gains confidence and security in his new environment and quickly establishes contacts with other children. All the children turn constantly to the teacher for help and sympathy, praise and encouragement and she should be ready to anticipate their needs quietly and reassuringly, whilst at the same time stimulating them to a desire to deal with any new situation in their own way.

Their needs are naturally different from those of adults, but they have every right to expect as much consideration as one would give an adult friend. The child should be spared the embarrassment of hearing his sayings and behaviour discussed, of being asked endless questions or of being told to do anything which to him appears unreasonable. He should receive from the mother, father, nurse or teacher the thoughtfulness and politeness that they expect to receive from him. The child's feelings are deep and intense, his questions should be answered directly and truthfully; he should be taken seriously and any sign of reserve on his part should be treated with respect. Children so often undergo the most searching questioning from adults on subjects which they long to keep for themselves.



THE first few weeks at school are usually spent in close observation of the other children. The child's curiosity is at once aroused by the perceptible differences between home and school. He touches, experiments with and asks questions about the toys, books, occupations and other contents of the room. He remembers some of them, thinks and remarks on them while at home and then re-examines them. His activities are at first guided by imitation of the other children, but he very soon realizes the unlimited possibilities ahead of him and works at his own pace and according to his own inclinations.

Children usually pass quickly from one occupation to another; a group of children playing together results in a rapid change of interest usually covering a wide variety of activities. The child who is painting a picture sees a group of children building with bricks—her desire to complete the picture is strong enough to keep her hard at work until it is finished and then she joins the group; later she sees a new book and sits down to look at the pictures; she then joins another group of children who are playing with the sand and then leaves them to do some paper-cutting or hammering until she has taken part in a variety of activities. The groups of children are also changing constantly and so the games themselves change in character. This creates an atmosphere of friendly intercourse, happiness and restfulness.

The children learn to understand each other and become more fully aware of their own abilities. Occasionally a child will do the same puzzle over and over again until it becomes merely repetitive and no effort is needed; then he perhaps needs to have his attention directed to something slightly more advanced; he may need help and encouragement until he again experiences the joy of being able to finish any one thing to his complete satisfaction. Usually, though, the children are stimulated by one another towards a variety of occupations and achievements. The teacher is often called upon to advise, explain, admire or praise, but the child acts on his own initiative, not asking more of the teacher than her friendly presence.

MOST children express themselves fully through their work and play. A child with

no special interest is often aggressive; he puts very little energy into what he is doing and his joy in any one thing is usually short-lived. Because of this, I think, he suddenly feels an urge to assert himself and, because he has not yet learned to express himself through any particular medium, it takes the form of anger at whatever offers any resistance. If his desire is thwarted in any way, and sometimes for no apparent reason whatever, he hits out at anyone who is within reach. This child should be encouraged to assert himself over both physical and mental activities; his interest should be directed towards drawing, painting, hammering, modelling, swinging, digging and climbing and these should satisfy him so completely that he will gradually cease to feel the need to assert himself aggressively.

The noisy, high-spirited child sometimes becomes aggressive through lack of definite occupation—he will put tremendous energy into suggested activities but needs a variety of material at his disposal; he naturally resents being told either to be quiet or not to do a particular thing and vents his feelings on the other children unless his attention is at once directed towards some new enterprise which involves a complete change of thought and action. No one is more helpful to a class than the vigorous, high-spirited child with plenty to do. He stimulates interest and activity and is delighted at being asked to help with the work of the class—clearing up, moving chairs and tables and sweeping the floor. All these things provide a satisfying outlet for his energy and give him a sense of responsibility which he fully appreciates.

Children are sometimes inclined to belittle the work and achievements of those younger than themselves. This form of self-assertion is often, I think, a reaction to some former feeling of timidity. The child is making an effort to cover up his own diffidence by a rather aggressive attitude towards the efforts of children who are too young to retaliate. No attention should be drawn to this but the child should be helped to appreciate the merits of his own and other people's work. As he realizes that he receives appreciation wherever it is due he will understand that praise of other people in no way detracts from his own work.



THE child who has been the youngest in the class and who suddenly finds that another child has taken her place often takes some time to adjust herself to this new situation. The second child, because younger and new to school, naturally receives a great deal of attention from the teacher and from the other children. The first child sometimes resents this and becomes aggressive, for to her the experience is a vital one. It is essential that she shall not feel her relationship with the teacher in any way altered; she should receive every consideration and a few appeals to her to help with the younger child will change her attitude completely. She will fetch his clothes, wash his hands, help him (more than is necessary) over every difficulty, and experience the greatest joy in her ability to protect him. The older children have a strong sense of protectiveness for the younger ones, they very rarely make complaints about things that happen to themselves but demand immediate action from the teacher if a younger child is not receiving due consideration from an older one.

The teacher must be quick in her response to the child. Failure to notice a new dress or a new toy often leads to overwhelming disappointment. Her attitude towards the children must be the same each day; any change in her behaviour leaves them uncertain as to what is really expected of them. They appreciate references to their clothes, homes, brothers and sisters. Many of them have a strong sense of humour and delight in recounting past experiences, repeating words and phrases, mixing up sounds, laughing with real amusement at some episode they have remembered from a story. They are amused by seeing funny things, putting their hats on upside down, or their coats back to front and their joy is complete if the teacher responds and laughs with them.

Co-operation between school and home is essential if any problem arises. The child who sees his teacher in his home and his parents at school realizes instinctively the bond between the two. A difficulty at school is often due to some condition or situation at home and *vice versa*. A child who for the first time has a baby brother or sister sometimes feels jealous of the interest taken by the nurse and parents and becomes aggressive at school in order to attract

attention; a child with an overpowering older brother or sister may either lose all desire to act on his own initiative or may in his turn become aggressive towards any younger children with whom he comes in contact. The teacher and the parents can do much to remedy these difficult situations. The child with the baby brother or sister feels a need for attention and the teacher can reach the child through his work and play and can draw him into discussing the situation; she can ask for his help with the younger children at school and can encourage him to take an interest in the baby's development.

The child with the overpowering brother or sister needs every possible means of self-fulfilment and joy. At school his imagination can be released and developed without any fear of intrusion. This child has at home become so accustomed to being dominated by someone else that at school he often consciously seeks the leadership of a child with a strong personality and needs a variety of means for self-expression and every possible opportunity for acting on his own initiative. As he gains self-confidence he will become more enterprising and his companionship with other children will become more balanced.

THE teacher's relationship to the child is less personal than that of the mother. He depends upon her to maintain peace and order; he instinctively turns to her when he is opposed or frustrated, confident in her understanding of any situation. He abides by her decisions and follows her directions because he recognizes her position of friendship and authority and realizes that her decisions are just and reasonable.

By VIVIAN PHELIPS

## THE CHURCHES AND MODERN THOUGHT

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# The Boy—Nine to Fourteen— and the Teacher

W. R. Seagrove

**Headmaster of Normansal, Seaford, Sussex**

**L**ATIN first period; mathematics after break; and a first eleven match this afternoon.' So runs the daily programme of the boy aged nine to fourteen. His time-table advances rapidly through the day, ticking off his lessons and games, times for eating and times for sleep. Yet there are obvious gaps about which the time-table remains silent; those odd moments when a boy is free to do what he likes, those moments which are too vague to be categorized on a time-table, on the other hand too important for us to pass over if we would watch the child live through a complete day.

Those leisure times of the child at this age give us, in fact, the best illustration of his varying approach to life and his attitude toward the adults living with him. Not that his leisure times are more important than his regular routine, but they are simpler to analyse. The good teacher through the generations varies little in essentials, with his natural inspiration and with his emphasis on the value of intelligent hard work and the practical necessity of acquiring a good technique. He must therefore, in the classroom and on the playing field, be largely impersonal, communal and technical. The child, too, in his turn is a mere part of a bigger unit. But in his odd moments the child is essentially an individual moving freely outside a rigid organization. Here there is a direct opportunity for watching him grow naturally, unhampered by the complications of his future technical needs.

Every teacher who has worked among younger children recognizes the broad line dividing the ten-year-old and the twelve-year-

old. Many teachers outside the classroom have proved the success which results from the intelligent handling of the latter and an intelligent leaving alone of the former.

As a broad line divides the ten-year-old and twelve-year-old, so a still broader line divides the ten-year-old and the adult who has travelled so far and forgotten so much since he was that age. The younger child still measures his world in feet and yards. His eye seldom looks up to the horizon and if it does he has no reason to suppose that a world lies beyond that line. His world therefore is very small by our standard. It is complete, and therefore the child is often happy if he is allowed so to be.

Often when he plays he is happier with crude playthings. We have all met the small child who quietly but peremptorily discards our expensive Christmas present for his favourite old rag doll. He will build all manner of things with odds and ends. He will spend many an hour with a spade on a waste piece of land. He will strut about with a soap-box bumping proudly behind him on a piece of string. Life-like models have only a passing interest for him. He is quite happy with his rough boat made from a log, with a paper sail. It is not merely that he lacks the skill of the older child and so is incapable of reaching his standard, but in fact he frequently has no desire to reach that standard and he is quite contented with what he has done. He thinks in a different language from ours. The child's building, made of old pieces of wood and tin, may be perfect to him, for what his skill and material lack, his imagination will supply. When he plays with his trains and sailing



boats he is fascinated with the movement, but I believe also that they become more than mere toys to him, as he has the power to magnify them to life-size and conjure them into real engines on real tracks, and boats sailing on the sea.

The game of brigands and gangsters in the woods is again often more than a game to the child. Forgetting his restrictions and standards he enters into a full and exciting life. If the adult appears on the scene the child may come down to earth and find himself playing a silly game of pretence. The interfering adult may end his joy and spoil the delusion, just as the manager of a cinema, by walking across in front of his screen, may turn the popular heroine into a feminine monstrosity of gigantic stature. The painted canvas and the solid tree outside the window; the sun and the foot-lights; the make-believe child and the prosaic adult; pretence and reality: both have their place, but neither can live together.

The kindly adult therefore is not needed and he may be resented if he seeks to join in, organize their games, or point a finger to his idea of real achievement. At these times, then, is the adult superfluous? Surely at these times and at this stage he or she has a vital function towards the child. It is he who gives the child the opportunity to play, the material with which to play, and, finally, that remote security which will allow the child fearlessly to enter into his play. He is the passive desert protecting the fertile valley of the Nile, or Auntie sitting on the bank with her grown-up knitting while Tommy and Jane build waterfalls in the stream below.

Later comes a change. The mist of imagination begins to lift. He sees, vaguely at first, then more clearly, a real and a new world around him. This may show hard outlines and details complicated and difficult to understand, and his vision may become confused. If he is too confused and frightened he will, like Peter Pan, try to rise up and hide in the mist that has just shown him the real world. If earlier he could not understand his sums he might be temporarily annoyed, but his fairy wand of imagination could waft away most of this annoyance. But now his failure to understand these fractions in arithmetic or these places

on the football field sets up a specific confusion which may spread to a general despair.

It is therefore so important at this age that we introduce him to the ways of this world *simply*—and to the simpler ways of this world first. We must give him something practical to do, something to make or mould with his hands, something concrete and visible. Not that we want him to become a carpenter or a basket-maker, a maker of pots or bags, an artist or engineer, but we want him to be able to begin and finish a piece of work so that he may feel within himself that he is an active and useful member of this new strange world.

The adult will still need to supply the opportunity and arrange the materials for the child, partly to satisfy the child's desire for doing something, but also now to introduce him into the world. He must teach him that the world requires accuracy and thoroughness. He may need to drive and being at a distance he can still drive impersonally.

A group of boys once decided to dig a sailing pond. They started with enthusiasm. After a foot their enthusiasm waned. At two feet they struck a bed of flints and their enthusiasm was dead. By encouragement, persuasion, driving and the fortunate appearance of a bed of soft sand, they were induced to finish the pond and so ended up with the satisfaction of something achieved. Had they been allowed to cease work halfway through, the result for them would have been unfortunate and a golden opportunity lost. As the child is allowed and helped to pass through these dull middle patches, where the initial enthusiasm is behind him and the end not yet in sight, he begins to understand the meaning of discipline. It is the adult who can show the way.

And now at twelve and thirteen, if he has grown properly, he moves forward full of vigour and enthusiasm. With the acceptance of the limitations of the world he can realize his own limitations and so the imperfection of his work, and he is at last ready and anxious to be instructed so that he may lessen these imperfections. He is thirsty for knowledge. He is interested in everything going on in the world around, the political world, the world of engineering, the world of nature. He looks up at the heavens and wonders about the life



to come. He is ready to learn, if the adult has put himself in a position to teach him. His piece of wood no longer represents a boat, and instead he tries to make an accurate model; he can no longer pretend his clockwork train is running through real country, so he accepts its limitation and makes a model track with painted scenery; his paintings appear crude, his carpentry falls to pieces; his waste land must now be a garden with some form and pattern and flowers properly cultivated. He feels the need for adult advice and instruction. And so, voluntarily, he becomes an apt pupil.

If in the past he has been allowed some freedom and his share of untidiness and disorder, he will of his own free will come to appreciate order and discipline. For he finds that he can make a better job of his bookshelf and finish it more quickly if the chisels are sharp and in their place instead of lying about

blunt on the floor. He may even welcome a loose organizing of his activities, provided he is allowed movement within that organization. At this age he does not mind being told to do some handwork if he can choose the type of handwork to be done and be allowed to work out the design himself. Again he will welcome advice if that advice is given when asked for and not before, and by someone who will not accentuate his helplessness.

Thus, from drifting in a vague limitless world, when at nine he saw adults as trees walking, he now at thirteen sees around him a concrete world full of fences. The adult is tall enough to help him over these fences. The child needs advice and help and he is ready to ask for it. And for this advice and help he will turn particularly to the adult who had the courage, patience and understanding during the years that have gone before to stand back in the shadow.

# The Adolescent Girl and Her Teachers

B. Chambers

Headmistress of Maltman's Green

I WAS relieved to hear that though the *New Era* is contemplating a number on guidance for the difficult child, it is avoiding the word guidance in the case of the normal child. I have a strong, some people would say an unreasonably strong, prejudice against any deliberate attempt on the part of teachers to guide pupils. I feel that it is quite permissible to open the eyes of the young that they may see where they are going, but feel that the choice of the road should be entirely theirs.

Ideally the atmosphere of a school should derive from that of the large family or tribe in which the boys learned the arts of hunting and defence from their fathers and the girls those of homecraft from their mothers. In

these circumstances it was natural to the children to wish to master the prowess of their elders. Given this basic desire to learn, the elders merely afforded them opportunities for practice and, as it became necessary, careful drilling in technique. This is also, to my mind, the true function of any teacher. The teacher should therefore be above all a craftsman, with a clear view of what he wants to do in his own craft and a sure mastery in doing it.

THE non-physical growth of the adolescent girl is along two lines—intellectual and emotional. The needs of her intellectual growth are met if the curriculum is fitted to



her needs and is administered by a sufficiently varied and gifted staff. Her emotional development is harder to cater for generally, because it has had a much longer start, and thwartings and mishandlings in very early childhood set seeds of tangled growth which are sometimes very difficult to disentangle.

First, as regards the intellectual growth of the girl, there is no problem of how to interest her in intellectual questions, no need to prod her into curiosity and fruitful lines of enquiry and research. The curriculum at my own school has grown out of all knowledge in the last ten years owing to the direct demand for lessons on international affairs, social hygiene, modern languages, economics, social history and psychology. It may be queried whether one can avoid altogether intellectual influences. I admit that a brilliant young teacher, straight down from the university, is apt to raise a cult for her own highly specialized interests; but where this happens I always try to balance it by sound and practical instruction in the same subject by a different teacher. In such a case the girls will themselves say that they get their inspiration from the one, but that it is nice to get the calm facts from the other. I can therefore state definitely that in a school which can afford to have a large enough staff the intellectual needs of the adolescent girl present no problem.

**H**ER emotional growth, as already indicated, requires more careful regard. It is sometimes suggested that adolescence of itself produces a crop of emotional difficulties. This is contrary to my own experience. I should prefer to say that adolescence sometimes supplies an opportunity for the outcrop of earlier emotional difficulties which may take on new and exaggerated forms, but I deny that any child who has grown up in an atmosphere of security and respect develops at adolescence flightiness, morbidity, excessive interest in sex, or excessively passionate powers of friendship. I am even unorthodox enough to suggest that unfortunate experiences in early childhood can be robbed of their sting after the age of nine years, for in my experience I have seldom had adolescent difficulties in any child who has been with me from the age

of nine onwards. I should be inclined to say, therefore, that the period from nine to twelve is extremely important in the development of a well-balanced adult and that the happy, co-operative, mentally alive twelve-year-old will grow without drastic checks into a fully developed adult.

A great variety of acting, craft work, music and dancing should form, as is now generally agreed, a basic part of the educational process from the nursery school upwards. The adolescent with her growing sensitiveness and her more subjective attitude to life, will find release for much of her emotional energy through the arts. Without pretending to theorize, I must, however, qualify this: the arts should never be treated subjectively merely as a means of self-expression, for this is a sentimental approach and defeats its own end. If, as it seems to me, freedom and poise come from the response of the individual to the rhythm that runs through all art—whether music, dancing, poetry, acting or painting—then that rhythm must be kept absolute, clear and impersonal.

**I** CONSIDER that a sound and unemotional teaching of psychology is usually of real use to the adolescent. I suppose that some people would say that introspection would be the probable result of a course in psychology, however impersonally done, but I have found that an outside psychologist with a real knowledge of her subject and sympathy for her listeners is a great help. Girls are glad to know of the psychological causes of their difficulties and it is a relief to them to be able to feel that they are responsible for their own cure, but not for the difficulties themselves. I am speaking, of course, of the 'normal' adolescent, whatever that may mean; at any rate not of the adolescent who is in need of treatment by a psychiatrist.

I have a great respect for the modern schoolgirl. Her interests are wider, her sympathies deeper, she is more broadminded and is much less afraid than most of us were at her age. Because she is no longer afraid and no longer cares so dreadfully what an older generation thinks of her, this has brought about a casualness that is the defect of a virtue.



She will borrow things and fail to return them; forget an appointment in the interest of doing something else; these and many minor lapses of the kind, apologized for quite charmingly, need vigilance. The girl feels an equality with the grown-up and these are the mistakes due to the birth of that feeling. These mistakes need patience, but I think also that they need a quick natural reaction on the part of the sufferer. The girl must learn that she can only attain the equality she feels by dependability in action instead of by her vague feelings of idealism. These social defects, if persisted in by generations of young people, will mean a deterioration of the sense of social responsibility and may even lead to irresponsibility in things that really matter.

I HOPE I do not seem complacent about the normal and easy way in which the child can develop through adolescence to competent and balanced maturity. Of course there may be difficulties. The whole process demands constant vigilance and forethought on the part of the adults in charge. Environment must, in these highly complex and away-from-nature days, be planned with care and any

undesirable element therein (an extreme instance would be emotional imbalance in a teacher) must be ruthlessly weeded out for the sake of the girls. But I still maintain that seeds of growth are in them and do not require guidance so much as space and air. The essential characteristic of the relationship between grown-ups and children in this age are frankness and respect which lead to confidence and free speech.

In conclusion I should like to appeal to parents not to shield their children too much. These young women are willing and able to take responsibility. They are very affectionate and even motherly, both to the younger children and to their elders. To shelter them from life is to impede them from exercising their urge for social service. Indeed I should say that we are in danger of crippling their eager and chivalrous wish to help, unless we find for it a genuine outlet. By this I do not mean little faked duties which irritate because they are unreal, but a real sharing with their daughters, especially by fathers, of their own knowledge of the hardness of life and the grit which is demanded if it is to be lived well.

# The Guidance of Adolescent Boys at School

**Headmaster of Bryanston**

T. F. Coade

THE general question I am asked to consider, from the standpoint of Headmaster of a school for adolescent boys, is What kind of unobtrusive guidance should the teacher give at this difficult age? In particular, How should the teachers set about it? What should be the attitude of teacher to child, and of child to teacher? What degree of friendliness is possible? What degree of formality is desirable?

I would not legislate even for my own staff, let alone for schoolmasters as a whole, on such a problem. The most I can do is modestly to put forward, almost in the form of notes, a few

general principles. Because this problem, like most educational problems, depends for its solution not on 'the teacher', but on what kind of man Mr. A. or Mr. B. is. Mr. A. may be the very best guide for boys without knowing it, because he possesses certain qualities of guidance. To him boys will come unsought and uninvited. Mr. B., who is earnestly most anxious to guide, succeeds only in irritating, alienating, boring or even misguiding. Mr. B. should, therefore, be restrained; and, if too insistent, might even have to be removed.

So the best advice I could give would be what must have occurred to every Headmaster: to



engage as many men like Mr. A. and as few like Mr. B. as possible, especially in boarding schools, where opportunity for influence and guidance is so constant.

PROFESSOR EMIL MARCAULT once defined a 'leader' as 'one who habitually lives at a higher level of consciousness than his fellows', meaning, I think, one who is alight from within with the deeper wisdom, the greater intensity of vision that comes to those who respond to, and co-operate most fully with life. This experience has enabled them to attain to a certain degree of balance, a certain fullness of spiritual culture, a certain tranquillity which raises them above the ruck of mankind. Such qualities perhaps in a less dynamic form seem to me to be essential in one who aspires to 'guide'. To such persons not only children, but men and women of all kinds, will turn for guidance or leadership.

I doubt, therefore, whether any who have not progressed at least some way on such a road have the right to attempt to guide children in any but the trivial ways of common sense and routine. Words of wisdom, unless they are illumined and tempered by the fire of personal experience, will ring hollow in the ears and hearts of children. The child has an uncanny sense that detects fraud, however well-intentioned, in relationships of this kind with his teacher. The young nearly always know the shepherd from the hireling, the new from the second-hand experience.

THE qualification of the would-be guide to adolescents is, therefore, *experience*, comprehended and re-translated by vision. The recognizable signs of a teacher's being thus endowed are his possession of intelligent sympathy, sound judgment, and intuitive understanding.

Unfortunately, the teachers who bring these qualifications to their profession are few. It is even more unfortunate that the life and the environment of most schools is more likely to impoverish than to enrich experience. Where the curriculum is dull or dead, and means little to the teacher or the child, where life is lived narrowly instead of broadly, where the curriculum is departmentalized instead of inter-

related, the life of the community is devitalized, if not sterilized, and such friendship as exists between boys and masters will be in spite of, not because of the prevailing atmosphere. The dullness or artificiality of life in many schools is by no means an unimportant factor in considering the problem before us. Boys need to feel that the master is a priest of a living religion, and not a mumbo-jumbo medicine man.

ANOTHER obstacle to the growth of the friendly atmosphere necessary for guidance is a certain traditional hostility, veiled or open, that many boys still feel to masters. Boys suspect, rightly, that masters are seldom what they appear to be. Many masters, judged by their outward behaviour at all events, seem to have forgotten how difficult life was at school and adopt the traditional and often needlessly intolerant attitude to puerile misdemeanours. This does not facilitate the friendly relationship necessary for useful guidance; for the truth is that on both sides there is, in a greater or less degree, fear; and 'fear hath torment' and casts out love, just as surely as love can cast out fear where the atmosphere becomes sincere and natural.

If that is to happen, the master must be content to allow himself to be regarded as a human being of like passions with the boys, of the same metal; one who has come through the same furnace through which they are passing. Mountain climbers have little use for the god on the summit, booming instructions from his serene eminence; what they need is a 'guide', who has explored in the past and is daily still exploring the mountain, and has through experience come to know something of the perils and the joys of the ascent, the paths and the pitfalls and the crevasses; and one who through experience has developed the intuitive wisdom that guides by inspiration in the fog and the darkness; one whose mere presence, when the storm has stopped all progress, is an incitement to fortitude and endurance.

MAY I touch on the special problem that occurs first to the mind of anyone engaged in the guidance of adolescent boys, the problem which is most prominent and most



frequently mishandled especially at boarding-schools, i.e. sex instruction, sex conversation, sex activities? If, as usually happens, a boy arrives at his public school uninstructed or badly instructed, he should be enlightened by the best available person; perhaps, in company with others, by a general talk from the school doctor, reinforced in a private conversation with the headmaster or some other master more than usually experienced and sympathetically intelligent. When the boy arrives in a state of acute disturbance, it is probably wisest to consult the right kind of psycho-therapist. Speaking from experience, I should say that any master who tries to stop adolescents talking about sex to one another is likely to make matters worse for everyone concerned; they will talk in any case. What is desirable is that they should be on such terms that they can also openly and unembarrassedly seek true knowledge where it is

most likely to be found, viz. from adults (i.e. at school from masters). Here especially it is essential that the master shall not pose as one who has had an untroubled life himself.

**W**HAT then is the answer to the three questions? *How should a teacher set about giving guidance to adolescents?* First, by making sure that he himself is an adult, and then by enriching his life and deepening his sympathy. The rest will follow as the night the day. *What should be the attitude of teacher to child and child to teacher?* That of guide to young climbers, and vice versa. *What degree of friendliness is possible?* The maximum that the teacher and boy can mutually exchange. *What degree of formality is desirable?* The minimum—provided that the simple natural dignity which children demand as a right in an adult remains inviolate.

## School, Doctor and Psychologist in Vocational Guidance

Lucien Wellens

**Directeur du Centre d'Observation méthodique  
des Ecoliers de la Ville de Liège, Belgium**

**B**EFORE tackling the actual subject of this article I should like to point out that the vocational guidance of adolescents, both boys and girls, is an extremely complex problem. This problem can only be solved through the careful collaboration of many different people.

The parents of the child in whose hands lies the final choice of occupation must be both consulted and informed of what is going on. The child himself must be given a chance to state his tastes and preferences because to guide him into an occupation which is distasteful to him is to make it very likely that he will change his first job at the earliest opportunity—a result the very reverse of what we are aiming at. The sociologist must play his part by determining the state of the labour market. Industrialists, skilled workers

and professional bodies have their contribution to make, not only through the professional pamphlets which they put out, but also by informing us of the personal qualifications demanded in each kind of employment.

As regards information about the child who is seeking vocational guidance, we consider that the school plays by far the most important rôle. The schoolmaster as a rule knows better than anyone else the demands the family is obliged to make on the child and the extent to which it can help him at the outset of his career. On the other hand, he has been able to assess in the course of lessons, games, hobbies, school outings and so on, the aptitudes of the child himself. He has been able to discover his inclinations and his tastes and to divine what latent springs of energy there are in the child which his work



should call into action. Finally, school examinations, in spite of certain well-merited criticisms which they arouse, have enabled the teacher to realize the child's ability to assimilate new knowledge, solve mathematical problems, remember and co-ordinate historical and geographical facts, express himself, learn a foreign language. These are all things which are to some extent essential if the child is to profit from courses of higher education. The teacher has also been able to learn whether his pupil has strength of will and perseverance, whether he has those qualities of energy and steadfastness which are the most important contributions to success in life.

Psychology as a science has enabled us to obtain a fairly accurate measure of intellectual capacity, but this measurement does not give us much knowledge of the child as a whole. The assessment of a personality is a far more difficult matter. It can only be done in the course of a number of years and involves observations which must be patient, detailed and to some extent scientifically controlled. We agree entirely in this regard with the findings of the National Advisory Councils for Juvenile Employment and Vocational Guidance and the National Institute of Industrial Psychology in London. Both bodies emphasize the need for studying the child during the whole period of his school life if he is to be given adequate vocational guidance at its close.<sup>1</sup>

The Belgian elementary school, where the child is obliged to spend eight years, can play an invaluable rôle in vocational guidance if a record book is kept of each pupil and is placed at the disposition of those concerned with vocational guidance when the moment comes.

In Liège we have succeeded in instituting a *carnet d'observation méthodique* (a systematic record of observations) which is kept for him throughout his school life. We are hoping to start such records from the nursery school onwards, because certain observations made in very early childhood might give help in understanding the behaviour of the adolescent later on.

When such records are made they should contain neither pessimism nor optimism. They should be made objectively. This is not a matter for imaginative foreboding nor for building castles in the air; it is a matter for clear-sighted and unemotional observation. I believe that teachers are likely to make more objective notes on the child than parents would do, apart from the fact that the teachers are usually better prepared intellectually for the task.

The schoolmaster will therefore provide information about the child's home background—how far its atmosphere is favourable to education. Information is also needed about the child's physique, his bearing in the schoolroom and on the playing field, the points on which the teacher has found it necessary to consult the school medical officer and the advice which the latter may have given on these points. This information will give us an idea of the child's medical history and of his physical development.

From the intellectual point of view we shall welcome the teacher's opinion of the child's mental development and of his degree of proficiency in various subjects. The master will also contribute to our knowledge of the emotional development of the child by his brief notes made throughout his school life, from which we shall gather a synthetic portrait. We shall expect the most useful pages of this record to be those in which, with the help of accurate notes taken down in the course of ordinary daily life, the master gives us a life history of his pupil. Since these observations have been culled during the whole course of school life by different masters, each of whom has seen the child through the prism of his own personality during the course of a year or more, it will be realized that, though they will contain certain contradictions, yet they will give us a very good general idea of a child, so that by the time he comes to us for vocational guidance he is no longer an entirely unknown quantity.

At this point the services of the doctor and the psychologist become necessary. It is impossible to describe in detail a satisfactory medical examination, but I should like to point out that new demands are made on the

<sup>1</sup> *The Human Factor*, VIII, 11 (1934), pp. 403-408.



doctor if he is to collaborate fully in vocational guidance.<sup>1</sup> He is expected not only to make the usual clinical examination—with its records of the child's height and weight—but to keep a specially keen eye on his general growth and on the development of those sensory and neuro-muscular faculties which will be most severely tested during the period of the child's apprenticeship.

The doctor may diagnose a fault in the circulatory, respiratory or nervous system which may cause him to state categorically that certain occupations are out of the question for the girl or boy concerned. The discovery of such physical disabilities is the first thing that we ask of the doctor. But more frequently he will discover minor disabilities, deviations from the normal which, though grave enough, are likely to improve or even disappear under treatment during the time at his disposal. Moreover such deviations may be masking or spoiling a child's real aptitudes without proving an absolute disqualification for a given occupation.

Furthermore it is for the doctor to make such a situation clear to the parents. Too often we find that children suffering from some functional disorder are not receiving any treatment.

'The child who is suffering under physical handicaps does not disclose his true personality nor his true capabilities and we shall be embarking on a series of very false appreciations of his powers if we do not start by tracking down and remedying these disqualifications.' (Laufer et Boncour).

The tendency to curvature, a limp, a lack of proper chest development, defective vision, are among the frequent cases which parents neglect. There is a far too general belief that time will cure such aberrations. Unfortunately the case is not always as simple as this and we find many examples of an adolescent debarred from a career which he wishes to take up, because of physical disabilities which should have been mitigated or even cured by treatment earlier on. In a recently published book<sup>2</sup> my colleague and I brought forward numerous

actual examples to prove that, by taking the necessary steps early enough, the doctor is able to bring into play the body's own immense powers of adaptation and compensation. By so doing he can increase to a very marked extent the physical resources of the child, both as regards his powers of work and his life as a whole. The doctor must take into account individual temperamental tendencies. He must observe the child's reaction when confronted with various situations and must estimate the total biological endowment of the child in view of the demands which his proposed profession will make upon him.

Psychological factors are no easier to observe than physical ones. No one becomes a psychologist by wishing himself one. The truth of the matter is that we tend to be too easily satisfied by the extent of our knowledge! Certain adult psychoses might have been avoided if they had been recognized early enough in the child. This is why it would be most useful to determine periodically the curve of the child's mental development and consider it alongside the curve of his increase in height and weight.

Experimental psychology is exploring human personality. It has drawn up progressive standardized tests under various important main headings. Without wishing to pretend that tests can tell us things that they are incapable of telling us, we must admit that they are an excellent working method whose value has been proved by experience. But these tests are often very ill-applied. There is a technique to be learned though many experimentalists ignore this, and the results obtained have to be wisely interpreted according to the spirit and not merely the letter of the method.

The work of the tester consists first in making an evaluation of intelligence and then an analytical study of various mental functions and muscular controls. Just as it is impossible to study the phenomena of breathing while neglecting all other physiological functions, so it is impossible to isolate a given faculty of the intelligence in order to study it apart from all others. All our functions are linked

<sup>1</sup> See *Précis de Biométrie*. Ledent and Wellens. 2nd edition. 40 Belgian frs. Laboratoire de Biométrie, rue Ste. Marie 24, Liège.

<sup>2</sup> *Enfants difficiles, Parents perplexes*. Ledent and Wellens. 20 Belgian frs. Laboratoire de Biométrie, rue Ste. Marie 24, Liège.



so intimately that it would be a vain dream to wish to study any one of them in isolation, but we are able, by carefully elaborated testing material, to set in motion in a more or less specialized manner one process which we wish to investigate and assess.

An example will make my meaning clearer: an accountant and a taxi driver, in the exercise of their duties, would both be called upon to give proof of carefulness, but the sort of care that is needed for the addition of long columns of figures is different from that demanded in order to drive a car in a crowded street without causing an accident. Tests have been worked out by which one can determine which kind of carefulness is paramount in the child who is being tested.

The psychologist will also be expected to consider the character of the child who is applying for vocational guidance. I do not think much of character tests which place the subject in an artificial situation, neither am I entirely convinced of the value of questionnaires. No doubt some of these are fairly good in that they give us a chance of glimpsing at the personality from many angles. But in these cases they are often long and do not entirely escape the reproach, often levelled at them, that they assess intelligence more than emotional response. In the domain of character assessment I much prefer to rely on observations made by the psychologist

in the course of various tests and also in the course of an interview at which, without seeming to do so, he will guide the conversation so as to give him a chance of determining the subject under consideration. It is obvious that the psychologist's notes will have to be compared with the information supplied by parents and teachers.

It is therefore owing to the collaboration of the family, the school, the doctor and the psychologist that we have been enabled to draft an outline of the child's total capacities which must then be compared with the outline of the capacities demanded by the profession which has been suggested for him.

I should like to underline one other essential: it is the need for *effective active collaboration* between the various agents who have been studying the child. In the vocational guidance office, as on the stage or on the football field, success is only possible when the caste or team is welded into a working unit. The vital element in the process of studying the child or adolescent is the link between doctor, psychologist and teacher. The full collaboration of school, doctor and psychologist is indispensable to vocational guidance if we are to make certain that the adolescent enters upon the career which suits him best, and if we are to assure to the nation workers who will fulfil conscientiously their social rôle, however exalted or lowly it may be.

# The New Education Fellowship in India



Bengal Section Seal

**W**E are happy to inform our readers that the Indian Sections and friends of the Fellowship meeting at the Nagpur Education Conference in December last decided to form an All India New Education Fellowship, which has since come into existence. The President is Dr. Rabindranath Tagore;

the Vice-President Sir S. Radhakrishnan, who has just been appointed professor at Oxford University; the Chairman of the Working Committee Mr. A. C. C. Hervey, Principal of the Ludhiana Training College, Punjab; and the Secretary Dr. Prem Chand Lal of Sriniketan, Bengal. The next conference of the All India



N.E.F. will take place at Gwalior in December this year.

## Inauguration of the Bengal Section

Meanwhile the Bengal Section of the Fellowship was inaugurated on 8th February last at a one-day conference held at Calcutta within the official Bengal Education Week. The secretary of the section writes: 'The inauguration was a splendid success. Dr. Rabindranath Tagore, who spoke in the evening, attracted a crowd too formidable to cope with. The Senate Hall of the Calcutta University was packed to suffocation and the proceedings were transmitted by microphone to a big expectant crowd in the park. We never expected such publicity... We are now busy in publishing two books, making a directory of progressive schools in India and organizing a conference of rural teachers of the locality at Sriniketan' (the rural reconstruction centre two miles from Santiniketan described in the March issue of the *New Era*.)

The *New Era* hopes to publish next June Dr. Tagore's above-mentioned address which was entitled 'Making Education Our Own'. Other speakers at the Conference were Lady Abala Bose on 'Women and Education,' Nandalal Bose on 'Aesthetic Values,' T. N. Ghosh on 'Freedom and Discipline,' Dr. B. C. Guha on 'The Significance of Science,' Dr. P. C. Lal on 'Progressive Education,' Kshitimohan Sen on the 'Ancient Indian Educational System' and Surendranath Tagore on 'Co-education'. A paper by Dr. Rabindranath Tagore on 'The Place of Music in Education' was also read.

The Conference was opened by Sir Hassan Suhrawardy, a former Vice-Chancellor of Calcutta University, who explained that the Bengal Fellowship was an organization of thinkers and institutions working for progressive ideals in education. They desired to meet on a common platform in order to compare experiences, thus helping their own growth and extending their ideas and activities to regions still unexplored. In thanking the organizers, Dr. Jenkins, the officiating Director of Public Instruction, appealed to all those present to join the Fellowship and co-operate in its work



*Dr. Rabindranath Tagore*

in order to make it a source of inspiration and guidance for future Bengal.

The President of the Section is Dr. Rabindranath Tagore and the Vice-President J. M. Bottomley. The joint Secretaries are Dr. Dhiren M. Sen and Anil K. Chanda of Santiniketan. Among the names of the Organizing Board are those of some of the most distinguished educationists of Bengal. The Section is appealing at once for one thousand members in order to make itself self-supporting; its annual subscription for individuals is Rs. 3 and for institutions Rs. 5. Its objects include the holding of conferences and the issuing of occasional bulletins; the organization of a central museum of exhibits at Santiniketan; keeping a list of progressive schools and publications; the issuing of literature for parents on the guidance of pre-school children; and the study of the educational problems of the home and the village.

We may conclude with the words of Dr. Rabindranath Tagore, quoted in the pamphlet printed by the Section for distribution at the



Conference: 'It is needless to say that the purpose of modern education is to respond to the deepest urge of the present age which is to be rid of the suicidal aggressiveness of the collective egotism of the people. Human history is waiting to unite all races in a bond of co-operation, utilizing for the common benefit the variedness of our circumstances and natural capacities. Those habits of thought and sentiment which go against it will make us unfit for

that great to-morrow when it will be seriously admitted that the spirit of civilization has its fundamental meaning in a perfect relationship of peoples based upon a comprehensive responsibility of mutual help. What has been said in the *Upanishads* in the following verse, indicating the highest purpose of man, is applicable not only to individuals but also to nations:

*He who finds himself in all beings and all beings in his own self, is revealed in truth.'*

## New Education Fellowship News

**WORLD FELLOW TEAS.** During April the following talks will be given at the Headquarters' World Fellow teas on Fridays at 5 p.m., at 29 Tavistock Square, W.C.1:—April 3rd: *Physical Education for College Women in U.S.A.* (Miss R. Cassidy, Chairman, Department of Physical Education, Mills College); 10th: Easter Holiday—no tea; 17th: *The Children's Art School, Chelsea* (Miss M. Francis, who has started an art school where children can work freely in ideal surroundings); 24th: *A Hawaiian Nursery School*, with slides (Miss A. Shinn, a visitor from U.S.A. working as exchange teacher in L.C.C. school); 1st May: *How can we avoid mistakes in bringing up our children?* (Miss M. Heynemann, Psychologist, formerly of the Magdeburg Child Guidance Clinic, Germany).

**BRANCH NEWS—Cambridge and Manchester**  
The Cambridge and Manchester Branches of the N.E.F. are inviting Dr. Alfred Adler to lecture in the Spring. Last month, Prof. R. H. Tawney addressed a public meeting organized by the Cambridge Branch on *The Education Bill*. Alderman J. S. Conder, J.P., took the Chair.

### TASMANIAN GROUP FORMED

A group of the Fellowship was formed in Hobart, Tasmania, in February. The Secretary, Mrs. E. A. Waterworth, is attending the N.E.F. Conference at Cheltenham. She has also been nominated by several bodies as alternate delegate to represent Australia at the Assembly of the League of Nations at Geneva. Mrs. Waterworth's address is 29 Poets Road, West Hobart.

### OTHER ITEMS OF INTEREST

*Dr. Fritz Redl*, one of the leading psychologists of Vienna and director of a psychological advisory clinic for children, will be in England at the beginning of July and available for lectures. He will give a course at the N.E.F. Conference at Cheltenham. Dr. Redl's address is Fleschgasse 15, Vienna xiii.

*The English School Theatre.* A meeting to discuss the scheme for establishing a School Theatre was held in March. The chair was taken by Mr. Geoffrey Whitworth, President of the British Drama League. The meeting was unanimous in support of the scheme, outlined by Mrs. Beatrice King, the Secretary, and a committee was formed to organize London for financial support. Information may be obtained from Mrs. Beatrice King, 43 Westminster Bridge Road, London, S.E.1.

## THE NEW ERA

The May number will deal with guidance for the difficult child and will contain articles on specific difficulties, the treatment of delinquency, and an interesting section devoted to the work of clinics in various parts of the country. Among our contributors are Dr. Emanuel Miller, Dr. MacCalman, Dr. Field and Dr. Seth.



# Book Reviews

**Psychology and Religion.** *David Forsyth.* (Watts & Co. 7s. 6d.)

This book is a statement, by a practising medical psychologist, of the current psychoanalytical outlook on religion.

We are first given a fair and brief résumé of the history of the conflict between science and organized religion. Perhaps the Church is here given undue responsibility for the darkness of the dark ages between the collapse of Græco-Roman Civilization and the kindling of the Renaissance.

Thereafter we are shown the anthropological evidence of the existence of Christian beliefs and practices in many pre-Christian and primitive religions. Then the writer settles down to the psychological analysis proper of the motives and unconscious roots of the attitudes in religious beliefs and ritual. Sin and guilt; conscience; the idea of God; prayer, immortality; religious conversion; the doctrine of divine mediation and many other aspects of religion are dealt with systematically, clearly and succinctly. The general conclusion is one familiar to all readers of Freud's *Future of an Illusion*: that the belief in a personal deity is due to the persistence of an infantile emotional dependence and that many other features of religion are the result of the pleasure principle and artistic thought usurping the place of the reality principle.

In a final chapter, 'Beyond Christianity,' there is a genuine attempt to build up new standards and educational practices to replace those destroyed in the earlier chapters, and here the modern educator will find much to think about and real support for his practice of encouraging initiative and independence of mind, without undue emotional dependence on and fear of adults.

Dr. Forsyth has prepared a readable and informative treatise for the general reader, but there is at no point any original or even very deep thought which would appeal to the true student of psychology. Indeed, in some respects the treatment shows the

weakness of the narrow psychoanalytic standpoint; its proneness to speculative excursions, its ignorance of much general psychology and its tendency to deal in facile arguments which would cause a philosopher to smile. For instance, while psychology with its psychoanalytic member takes away a personal deity, it restores with its other hand, social psychology, a very real entity, the group mind. This interacts with and has the same relation to the individual mind as do many of the features of the intuited God. This possibility is quite overlooked and the same blindness to the social implications is shewn in the discussion on the abolition of guilt feelings.

Nevertheless, it is a timely summary of viewpoints otherwise to be found only in scattered psychological literature and should prove of considerable value to teachers requiring a balanced statement of views which would be approved by most psychologists.

*R. B. Cattell.*

**Paseos y Excursiones Escolares.** *Modesto Bargalló.* (Ediciones Sardá, Guadalajara.)

The publication of this attractive booklet is evidence of the fresh impulse towards observation and field work which inspires the modern teaching of science in the Spanish Normal School.

The author is already well-known by his admirable text-books for the use of pupils of the Normal. He gives now practical suggestions, based on long experience, for the scientific walk, excursion and camp, which should greatly assist his pupils to carry forward into the day-school the impetus towards outdoor studies received in his classes.

The booklet is copiously illustrated by photographs taken on his own motoring excursions in the Peninsula, and the bibliography is competent.

Only one criticism occurs to the present reviewer: Is 15-20 km. (p. 40) not too much ground to expect the 11-14 year-old to cover in a one-day excursion, if notes are to be taken and collections made?

*Robert Aitken.*

We hope to review the following books shortly:—

**SANE SCHOOLING.** *J. H. Simpson.* (Faber & Faber, 7s. 6d.)

**CONVERSATIONS WITH CHILDREN.** *David and Rosa Katz.* (Kegan Paul, 10s. 6d.)

**THE MONEY MYSTERY.** *Sir Norman Angell.* (Dent, 3s. 6d.)

**ESSAY ON EXAMINATIONS.** *International Institute Examinations Enquiry.* (Macmillan, 5s.)

**THE MOTHER'S ENCYCLOPAEDIA.** Edited by *Len Chaloner.* (Allen & Unwin, 8s. 6d.)

**ON THE BRINGING UP OF CHILDREN.** Edited by *John Rickman.* (Kegan Paul, 6s.)



## FRENSHAM HEIGHTS

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*Headmaster: Paul Roberts, M.A.*

Frensham Heights is a co-educational school containing at present 80 boarders and 50 day pupils equally divided as to sex and equally distributed in age from 6 to 18.

The school stands in a high position in 170 acres of ground and is exceptionally fortunate in its accommodation and equipment. An open-air swimming bath has recently been added.

Fees: 135 guineas per annum inclusive

Four scholarships are offered annually

*For particulars apply Headmaster*

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*(Founded in 1928)*

A public boarding school of 240 boys standing high above the Stour, in its own 400 acre park, in one of the most beautiful parts of Dorset.

The educational aim of the school is to unite what is best in the public school tradition with what experiment has shown to be best in modern educational theory.

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THREE SCHOLARSHIPS (£100 ; £80 ; £60).

Some EXHIBITIONS (including one for Music).

SIX competitive BURSARIES (£70) for boys of general promise.

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T. F. COADE, M.A. Oxon.

A modern Co-educational Public School (10-18 years) which studies the natural tendencies of the growing mind and seeks to develop initiative and imagination by giving the best in modern education.

Particulars from the Principal, Felcourt School, East Grinstead, N.E., Sussex.

## KESWICK SCHOOL

DERWENTWATER

**Headmaster: H. W. Howe, M.A.**

Keswick School provides a sanely progressive education founded on religious principles and carried out in the ideal surroundings of the Lake District. The environment is peculiarly varied. Differences of social class, sex, and nationality, of the town and country, of home life and the boarding school, all contribute their influence in building up the community and through the community the individual. Tradition and experiment blend in a well balanced curriculum. Emphasis is laid on Music, Art, Handicraft and Physical Training, without losing sight of a high scholastic standard. Eight University Scholarships since 1932. Preparatory School makes possible a continued education from 6 to 19.

**Fees £82 a year**

subject to reduction by Bursaries

*All further particulars from the Headmaster*



# THE FROEBEL PREPARATORY SCHOOL

COLET GARDENS - W.14

DAY SCHOOL FOR BOYS AND  
GIRLS 5-14 YEARS OLD

The aim of the school is to lay the foundation of a liberal education by developing in each child imagination, initiative and self-control

Pupils are prepared for Public Schools

There is also a *Nursery Class* where children from 2-5 years of age receive expert care

*Prospectus on application to the Headmistress*

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A PUBLIC SCHOOL  
for boys of 11 to 18, preparing  
for entrance to the Universities

A JUNIOR SCHOOL  
attached, for boys of 7 to 12  
*not* preparing for "Common  
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**B**ASING all education on a sense of reality and on the spirit of loyal co-operation, this school claims to train boys for present-day life through keenness, health, self-discipline, and understanding, using such modern methods as are of proven value. The estate and country surroundings are ideal for the purpose, and visits are invited.

*Chairman of Council:* Prof. J. J. Findlay,  
M.A., Ph.D.

*Headmaster:* Colin H. C. Sharp, M.A. (Ox).

## DARTINGTON HALL TOTNES DEVON

*Headmaster:* W. B. CURRY, M.A., B.Sc.

A co-educational boarding school for boys and girls from 2-18 in the centre of a 2,000 acre estate engaged in the scientific development of rural industries. The school gives to Arts and Crafts, Dance, Drama and Music the special attention customary in progressive schools, and combines a modern outlook which is non-sectarian and international with a free and informal atmosphere. It aims to establish the high intellectual and academic standards of the best traditional schools, and the staff therefore includes a proportion of highly qualified scholars actively engaged in research as well as in teaching. With the help of an endowment fund it is planning and erecting up-to-date buildings and equipment.

Fees: £120 - £160 per annum.

A limited number of scholarships are available, and further information about these may be obtained from the Headmaster.

## DARTINGTON HALL TOTNES DEVON

*Headmaster:* W. B. CURRY, M.A., B.Sc.

### TEACHER TRAINING DEPARTMENT

A department for the training of teachers for Nursery School, Kindergarten, and Junior School work was opened in September, 1932, under the direction of Miss Margaret Isherwood, M.A., formerly lecturer at the Froebel Educational Institute, London. In addition to courses intended to lead to the recognised diplomas, special attention is given to the contributions of the new schools of psychology to educational method. Ample use is made of the facilities of the Dartington Hall estate to give students some acquaintance with rural life and industries.

*Further information on application*



**The GARDEN SCHOOL**  
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Boarding School for Girls (ages 4 to 18) in lovely part of Chiltern Hills, 61 acres, 550 feet above sea level. Sound education on free, individual lines, with scope for initiative and creative self-expression in all subjects, including art, crafts, music, dancing, eurhythmics. Aims at developing harmonised cultured personalities with a wide outlook on life and a high ideal of social usefulness.

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A home school in delightful country surroundings where careful attention is given to health and diet. The education is on progressive lines which make the pursuit of knowledge a veritable adventure.

Principal - - MISS M. K. WILSON

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The country branch of Miss Clutten's day school in Ladbroke Grove, London, W.11

The School is open all the year round for day, weekly and termly boarders. Boys and girls (ages 5 to 12)

The School was specially built, and opened in May, 1935. It is in rural country, on a southern slope of the Chilterns. 600 feet above sea level. Simple country life. Farmwork, riding, domestic science, all crafts. Sound intellectual education

*Full prospectus from the resident headmistress:*  
MISS ALISON RAYMONT, N.F.U.

or from Miss Margaret Clutten, 39 Ladbroke Grove, W.11

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CO-EDUCATIONAL DAY SCHOOL. AGES 3 TO 18.

In six acres of old grounds on the borders of Hampstead Heath. Open-air conditions. Free discipline. Encouragement of individual initiative in intellectual and manual activities.

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RECOGNIZED BY BOARD OF EDUCATION

**N**EW EDUCATION ideals pursued in Private School of 80 girls (ages 6 to 18). Small classes. Large staff of University standing. Development of individual character by freedom and co-operative government, but with old-fashioned standard of courtesy. Tennis, lacrosse, boating and swimming. Exceptional health record. Elder girls prepared for University. Fees 150 guineas per annum.

*Principals:* MARGARET LEE, M.A. (Oxon.)  
GERALDINE COSTER, B.Litt. (Oxon.)

**BEACON HILL SCHOOL**

(From Harting, Petersfield)

now at

**BOYLE'S COURT, SOUTH WEALD**

near Brentwood, Essex

Lovely country surroundings but easy access London. Every modern convenience.

Principal DORA RUSSELL, with a trained staff, majority with five years' experience in the school itself. The school's aim is to give all types of children the means to equip themselves and reach fulfilment in the life of the world of to-day.

*Day and boarding 2-18 years Boarding fees from £90 p.a.*

**Thinking in Front of Yourself**, a book of plays by the children 3/6d. (postage 6d.).

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A Girls' School run on Progressive lines, in accordance with New Education Fellowship Ideals

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**THE  
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*Boarding and Day School for  
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*Full particulars from the Principal  
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Day and Boarding School for  
Children from 3 to 11 years.  
Fully Trained & Qualified Staff

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*Particulars and references, etc., from the Headmaster—*

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A progressive co-educational school in lovely surroundings situated a few minutes from the Lake of Geneva.

Education and tuition on free and individual lines for children of all ages, in all subjects including art, crafts and music. Special introduction into German language and culture.

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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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M A Y 1936

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# THE NEW ERA

## IN HOME AND SCHOOL

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### Editorial Note

**T**HIS number of the *New Era* is headed 'guidance for the difficult child.' It does not pretend to be exhaustive—that is to say there are many 'difficulties' that have not been touched upon; none that have been charmed away. There is very little theorizing and still less laying down of the law. Even Miss Searl, who comes nearest of all our contributors to an academic assessment of behaviour, ends by pleading quite unacademically that parents should respect the child and regard his behaviour as reasonable even when its causes escape them.

Yet despite the undogmatic nature of its contents, this number of the *New Era* makes it clear that the causes of difficult behaviour are coming to be understood, and its cures devised. If a layman may be allowed to render the causes in two words, we would suggest: insecurity and boredom. And the cures? Reassurance (for we are speaking of the already damaged child) and happy occupation. These seem to cover the funk and the bully, Dr. MacCalman's shy child and Dr. Field's young delinquent.

**I**F these pages could have fallen into the hands of an intelligent teacher or parent thirty years ago, what would most have struck

him among them? Presumably, first, a point already mentioned: a renewed respect for the child. (We say renewed advisedly, since Jesus accorded equal if not greater honour to the child than to the peacemaker.) Next, presumably, the fact that all difficult behaviour is fundamentally an appeal for help. Next, that the shy child, though less troublesome to the adult, is in as great need of help as the aggressive child. Last, presumably, that help is forthcoming. The section on the work of child guidance clinics, with its illuminating introduction by Dr. Emanuel Miller, contains not only entrancing accounts of a variety of help-accorded children, but also a quite remarkable story of co-operation.

This co-operation does not only embrace the 'child guidance team', but also the home and the school—those twin but too often antagonistic factors of the child's environment.

**I**T is hoped this number will interest not only those who are concerned with helping 'difficult' children, but also those who are concerned to keep the children in their charge 'easy'—i.e. adjusted in themselves and to the world. If readers are disappointed at finding none but British articles here, we would refer them to the notice on page 135.



# Jealousy, Shyness and Fears

D. R. MacCalman, M.D.

General Secretary, Child Guidance Council

**T**HIS article deals with three common emotional disorders which cause difficulty for those in charge of children; disorders which, if left untreated, may warp personality in later life.

## Jealousy

Few parents recognize jealousy in their children, yet during the first five years of a child's life it is a normal reaction. Parents are only too eager to agree that their children are nervous, but jealous—seldom. They welcome the term 'nervous' perhaps because it means, to them, something physical which can be miraculously cured by a 'bottle'. Also, is not nervousness genteel and has it not, like the term 'highly-strung', an intellectual—nay, even a spiritual flavour? But jealousy is considered a base emotion, against which they fight themselves and which they are, through mistaken charity, unwilling to attribute to their children.

A four-year-old boy threw his baby sister into the fire and on another occasion prodded her with a red-hot poker, yet his mother denied that he was jealous. Jealousy, usually in a milder form than this, is common and, from being hidden and denied, becomes powerful.

Jealousy should not be confused with envy—a common emotion in children. The small boy who envies his companion's steam engine is acutely and powerfully conscious of it, but the girl who pulls her baby sister's hair because she is jealous seldom knows why she does it. The jealous child is only dimly aware that something which she has prized has been taken away from her and given to another, but she feels angry and inferior. Jealousy is caused by any circumstance which thwarts or seems to thwart our possession of a loved object, and usually that object is a person. We cannot be proud of this emotion, rather we tend to repress and hide it, even from ourselves. The normal jealousy of the small child may be continued

into later life, twisting his personality and preventing any real trust in other people.

The main source of jealousy in children is the birth of a new baby. The older child has had for some time the undisputed possession of his parents' attention and love; he has held the centre of the stage and he is forced to re-orientate himself completely if he is to avoid pain. The most marked examples of jealousy are seen in first-born children because parents tend to make an unusual fuss of them, and because there is no other child to share or dispute their right to attention. But not all first-born children show jealousy to a pathological degree, for much depends on the attitude of the parents.

The attitude which most commonly precedes jealousy is a form of over-protection in which the adult attempts to obtain an emotional outlet in the child. The mother of one jealous child had failed to find satisfaction in her husband and loved her child in the way she wanted to love her husband. Other mothers may only love their children when they are babies and are unable to give any attention to them when they grow up. The daughter of such a mother said, when asked what she would do when she grew up, 'I shall get married and have a baby. I shall love it very much, but when it is three years old I shall throw it away.' She herself felt that she had been metaphorically thrown away when she ceased to be a baby.

Jealousy may be also fostered by the parent expecting an exhibition of jealousy, just as it may be combated by giving the older child a reputation of being fond of his baby sister. The older child should therefore be given some small responsibility for the care of the baby, and the part he plays should be made an exciting privilege rather than a burdensome duty.

Favouritism, or contrasting the behaviour of one child unfavourably with another, also arouses jealousy. Many parents invite younger children to behave well by urging them to



model their behaviour on that of an older sibling or attempt to shame an older child into good behaviour by pointing out how well the baby behaves. Jealousy is, less commonly, caused by the parents being demonstrative in their love for each other to the exclusion of the child. This was seen in the case of a father who had been absent from his family for three years. It happened that he was a kind and devoted father, and in time the children appreciated this, but for the first few months after his return the children were fiercely jealous of the affection which the mother showed him.

It remains to be said that, while jealousy may, as Thom says, 'stand out pre-eminently as the cause of much unrecognized conflict in early life', it is perhaps the most easily treated of the emotional disorders. There are some simple rules, which should be followed:

1. Parents and teachers should be watchful for its appearance.

2. It should always be treated indirectly. The child should never be chidden for being jealous, rather he should be given a reputation of being the very opposite. The child should not be considered to be at fault.

3. Jealousy can only be cured by an absolutely just and as far as possible equal distribution of affection. Many parents excuse their neglect or favouritism by a rigid equality of gifts and discipline. This matters little to a child in comparison with the true attitude of his parents.

4. The child should be helped to realize his own capabilities and his own place in his environment.

5. Jealousy may be purged of its hostile element and sublimated into the useful channels of creative competition (*Kanner*).

## The Shy, Sensitive Child

We are all familiar with children whose reaction to other people is a passive one—they are hardly capable of making friends and seem happiest in some solitary occupation. They do not appear to be unhappy and their conduct may even be regarded as ideal by parents and guardians, for they are never rebellious, and seldom 'get into trouble'. Their disinclination to take part in social activities may be a cause of complaint and the more possessive type of

parent may resent their aloofness and lack of emotional responsiveness, but only the more discerning adult will be troubled by their unchildlike behaviour. On the whole they are regarded as a welcome change from their more robust and troublesome brothers and sisters.

A closer inspection of these children shows that their behaviour, far from being ideal, has little to commend it; it should, in fact, be regarded with some disquiet. In its mildest form this type of behaviour means a shrinking from contacts and responsibilities and a consequent loss of normal satisfactions. In a more marked form it produces ego-centricity, unpracticality, unpopularity and helplessness. When combined with extreme sensitiveness and odd behaviour it should be taken very seriously, as there is a possibility that the child will develop a severe form of mental illness in later life.

Even in its mildest form this behaviour is not without danger; the danger lies in the child's temptation to retreat from the real world, which it finds in some way unpleasant, to a world of phantasy, which better satisfies its needs. In daydreams a child can compensate for the unpleasantness or difficulties which he meets in the everyday world; thus the physically defective boy can score innumerable spectacular goals on the football field of his imagination; the timid girl can bravely face witches and ghosts; the resentful child can score off teachers and parents whom in reality he fears. In the daydreams of the older child there may run a pseudo-altruistic theme; he may be a Robin Hood robbing the rich to relieve the poor, a John the Baptist crying 'Repent', or a Savonarola condemning the temptations of the flesh. The adolescent dreams of romance, in which he plays the part of a Galahad; or the cruder manifestations of sex occupy his thoughts.

This preoccupation with unreality may seriously affect the child's intellectual and social development. At school he may be so wrapped in dreams that his tasks remain unattempted, and the teacher's words 'go in at one ear and out of the other'. When asked a question, he comes down to earth, startled, but unable to tell even what the question was. At home he cannot remember the simplest message, is unwilling to take part in the communal life and denies



himself sleep in order still further to indulge his phantasy.

Every attempt should be made to gain an understanding of the factors which lie behind a child's shyness and daydreaming: this may be a fascinating study but is always difficult. The child has good reason for his retreat and any attempts to investigate his private thoughts will be regarded with apprehension and suspicion. He will be afraid to lower his defences.

A study of his mode of life and occupations may give a clue to his trouble. It may be something comparatively simple: there may be too great a contrast between the vigorous social life of the school and the sheltered atmosphere of his home; he may be afraid of some bully or worried over some real or imagined difficulty at home. A girl may fancy that her appearance is odd or unattractive and fear ridicule from her companions.

But the commonest cause of daydreaming is boredom. Children cannot stand a life devoid of interest or activity. A brilliant child may be bored by tasks which he can accomplish without effort, or by being taught things which he has long ago mastered; the dull child may, on the other hand, find boredom in lessons which it is beyond his power to grasp. An only child who is much with grown-ups may find their conversation and habits of life without interest and invent dream-companions to enliven the hours. Many children are sent to bed long before they can reasonably be expected to sleep: they are not allowed to read because 'it is bad for their eyes' nor must they play with toys lest they become too excited. Who can blame them for whiling away the dark hours by pleasant phantasies?

Urban life again predisposes to shyness and daydreaming. A child brought up in a flat has little chance of the thousand and one outdoor activities which his country cousin is free to indulge in; he may be kept in because of dangerous traffic or undesirable companions, and become shy of making friends and consequently indulge in phantasy. One child of this type was removed to the country, and there was a remarkable change in his character when he made friends with a large family in a nearby farm. The same mechanism was at work in the case of a girl who lived in the country till the age of

12; the city bewildered and frightened her and she became seclusive and full of strange fancies.

Treatment, to be successful, must be based on a study of the child's interests, abilities, and environment. Care must be taken that he has a chance to develop interesting activities suitable to his age and temperament, that he has a wide enough choice of attractive companions, that his life is not without its excitements and anticipations, that healthy routine has not degenerated into monotony. According to Kanner 'the slogan must be not so much to interrupt the fancies as to reduce the time and opportunity for their indulgence'. Yet we must guard against the custom, unfortunately prevalent in some schools, of occupying the child's time from morning till night without a break—the 'keep-them-on-the-run' or 'tire-them-out' method. Even the young child is capable of, and should have the opportunity of, amusing or occupying himself in his own way.

The home situation should be carefully adjusted, for a fear of strangers often results from a child's being 'tied to his mother's apron strings', or daydreaming may result from a feeling of being unwanted. Forwardness or cheekiness should not be too rigidly repressed, for the child needs a certain amount of aggression in order to have sufficient self-confidence to make friends.

The golden rule of treatment is to make the child's real world more attractive than his daydreams. This should not be an impossible task, for phantasy requires considerable effort and a world of dreams is, at best, peopled only by pale ghosts.

## Fears

Fear in childhood is a common reaction, about which there is a considerable amount of literature, and of which we all have much to say. Nor is this surprising, for the child who is in a frenzy of terror, or tense with secret fears, has a great appeal to expert and layman alike. The subject is however vast and highly complex; there are many types and sources of fear and, as it is one of the fundamental emotional reactions, it differs from individual to individual. Therefore, in this brief article, no attempt will be made to survey the subject comprehensively; rather we will confine ourselves to some of the



fears which occur in children otherwise emotionally stable, and which are often mishandled and misunderstood.

First there is a tendency to over-emphasize the unavailability of certain fears; children are expected to be afraid of animals, strangers, and the dark, on the assumption that there is an inborn apprehension of these objects. When a child shows fear of the dark it is taken to be one of the normal reactions which he will grow out of in time. Yet the babies with whom Watson experimented showed not the slightest fear of fire, darkness, animals, or strangers when they had had no opportunity of being taught fear of these situations. Further, Watson demonstrated that a fear reaction could be produced by associating the dark with, for example, an unpleasant experience. This 'conditioning' will be found to be responsible for a high percentage of childhood fears. Let us take, as an example, fear of the dark.

There are many ways in which a child may become 'conditioned'. The parent may have carried over from childhood a secret or unconscious fear of darkness, which the child may sense and imitate. More commonly, the parent, by her method of handling a particular situation, may give the child the impression that there is something to be feared: I refer to the practice of taking the child into the parents' bed, or of giving him a night light, or of saying 'Nothing can hurt you while mother is here'. One boy of ten defended his fears by saying, 'There *must* be ghosts because Father always frightens them away for me'. Fear of darkness may also be produced *indirectly*. A marked example of this was seen in a boy who had peopled the dark with ghosts, corpses, burglars, and like terrors. Investigation showed that he was born by Cæsarian section and that his mother, because she could never have another child, was afraid lest any harm should befall him for whom she had suffered so much. Each time he climbed on a chair she pictured him falling and fracturing his skull; each time he coughed she thought of pneumonia and phthisis; each whisper at night brought her to his bedside. He grew up to be reckless of personal safety and careless of his health as if in protest against such over-protection, but, in secret, he feared the darkness and peopled it with figures of terror.

Physically delicate children may be haunted by imaginative fears. Their parents tend to be too solicitous of such children and to surround them with apprehensive care. If their feet are wet they must change at once; they must not overtire themselves or play games that make them sweat: if it rains or is too cold they must remain indoors; and the night air is dangerous. When they do get a chill or a cold, the anxious mother calls a doctor and an elaborate curative regime is instituted. If the child has an independent and robust spirit he will rebel against this 'molly-coddling': he will tend to go to the other extreme. But for long years so many dangers seemed to threaten him that he has come to think of himself as fragile and precious; he may project his fears into the darkness and live in terror of ghosts and bogies.

Small children may develop a fear of leaving a particular parent—usually the mother. It takes the form of a panic attack in which the child screams, gets purple in the face, even tears its hair; and no amount of reassurance or comforting can cut the attack short. This state may last for some time, but usually ceases suddenly and the child will then behave as though nothing had happened. These attacks come on when the parent attempts to go out visiting or when the child is taken to school; in the latter case the child is quite happy at school for the rest of the day when once the attack has passed. A milder form is seen in which the child refuses to go to sleep alone and the parent has to lie down beside him or hold his hand till he goes to sleep. Children that show this type of fear-reaction suffer from insecurity or a feeling of rejection. The source of insecurity varies from case to case. One child reacted in this manner because she overheard a quarrel between her parents in which her mother threatened to run away; another child had been petted while a baby and then was disciplined severely because her mother feared that she might be 'spoiled'.

Fear may be normal and, indeed, indispensable to self-preservation, for it teaches caution in the presence of danger. In children a *total* absence of fear may be due to undoubted heroism, but is usually a sign of idiocy or post-encephalitis. Many parents boast of their child's fearlessness of traffic, but these children add



to the 'toll of the roads' because of their inability to appreciate the need of and occasions for self-preservation. It is the duty of parents, therefore, to train their children in the avoidance of danger, but some parents, though their motives are above reproach, are apt to instil fear rather than caution. In particular, the practice of qualifying instruction should be avoided; it is enough to tell the child that it is dangerous to lean out of train windows without embellishing the warning with a gruesome forecast of his fate if he does so. Nor should the deity be brought into league with the parent by telling the child that God will punish him if he is disobedient; such threats of supernatural vengeance are rather worse than the practice of making bogies out of perfectly peaceful and benign people like policemen and dustmen. These customs tend to confuse the child's ability to distinguish between real and imaginary dangers and stimulate a belief in ghosts and the terrors of darkness. It is to be hoped, also, that the practice of dispelling a fear by

giving a child a 'real fright' will soon die out. The mother of a boy who was afraid of the dark sought to cure him by dressing up as a ghost and jumping out of a dark corner when he thought he was alone in the house.

To sum up, the child that develops fear of one kind or another is usually possessed of a creative imaginative capacity which is, to some extent, a measure of his intellectual endowment and which, in later life, will be of inestimable service to him. These fears, if properly handled will be transient, but parents and teachers should not expect them to disappear spontaneously. Fears are an indication of a more or less severe disturbance of personality and call for an investigation of physical, intellectual, emotional, and environmental factors.

Indeed, as has been shown, none of the difficulties of childhood such as jealousy, shyness and timidity, can be removed by concentrating directly on the difficulty itself. They all demand understanding, patience and a profound wish to help for the child's own sake.

# The Treatment of Disorders of Speech

George Seth, M.A., B.Ed., Ph.D.

**Department of Education, University College of South Wales and Monmouthshire; Psychologist, Cardiff Child Guidance Clinic.**

**E**ducational emphasis is still at all stages heavily concentrated upon the written at the expense of the spoken word. But most of us, in everyday life must talk and listen to talkers much more than we are required to write or read. That is the case for attention to speech-training in childhood, and that is the ground of our belief that such training is the concern not primarily of the specialist, but of the home and of the school as well, in which it is still grossly neglected. The general principle is that of the Newbolt Report on *The Teaching of English*, namely, that the 'first and chief duty of the elementary school is to give its pupils speech—to make them articulate and civilized human beings'.

General principles apart, however, the

problem of defective speech in childhood is not a negligible one. The figures obtained by reliable surveys show that some three per cent. of the school population, or approximately 1,500 children in any town in which there are 50,000 children in the schools, suffer from defects of speech. About one-third of these are stutterers, the remainder being distributed over the various defects of articulation in which the sufferer is unable to pronounce, or to pronounce clearly, certain sounds or combinations of sounds. In the majority of the cases, the defect is remediable, and in all but the few cases of gross organic defect of the mechanism of speech, the condition could be considerably alleviated.

Apart, also, from the numerical and social



significance of the problem, the importance of a speech-disability for the individual sufferer, its psychological significance, cannot be overlooked. The speech-function has become an instrument of peculiar utility and high efficiency in the adaptation of the individual to his social environment. Insufficiency or inadequacy of the instrument implies as a necessary consequence an impaired adjustment, but the defect of speech represents, moreover, a differentiating factor, serving to isolate the sufferer and to mark him off from his fellows. It may, therefore, become, if not a determining, at least a contributory factor of considerable importance in the development of a maladjusted personality.

### **The Home and Speech Training**

The first steps in the acquisition of fluent, correct, and expressive speech must be taken at home. There the child has his first lessons in his mother-tongue, and there the fruitful seeds of later trouble may be sown. Malpractice in the education of the child's speech by his mother or nurse commonly takes one or the other of two forms. On the one hand we have the facile over-indulgence which perpetuates infantilism and baby-talk. On the other we find the anxious over-stimulation which forces the child to acquire a kind of parrot-talk far beyond his years and the level of his development. Although in talking to a small child we must adapt our language to the level of his understanding, our speech should not reproduce the mutilations and distortions characteristic of his unskilful utterance. The words, however short and simple they may be, should always be clearly articulated and correctly pronounced. Not less dangerous is the attempt to force the child's progress beyond the point which it would have reached in the course of normal development and stimulation. Parrot repetition of Shakespeare is not impossible for the intelligent four-year-old, but it is educationally valueless and psychologically vicious and harmful. Even periods of stagnation or temporary diminution in speech-activity during the early years must be accepted as normal. They do not imply an arrest of development but occur during a period of consolidation and preparation for the next step.

### **The Nursery School's Part**

Of the teacher in the elementary school we are entitled to make three demands in the matter of speech-training: firstly, that she should herself be adequately equipped in respect of speech and voice, and at least sufficiently trained in their proper production to render her speech a satisfactory model for that of her pupils; secondly, that she should have some knowledge of the psychology, physiology, and pathology of speech in children; and thirdly, that in her teaching, she should give time and attention to speech as such, and as distinguished from oral reading. But it is above all to the nursery school, to which the child comes before his speech is fully developed, that we must look for the prevention of speech-disorders. There all these requirements are categorical imperatives. Especially is the influence of the nursery school important for those children from homes where the cultural level is low, and from districts where environmental conditions are the reverse of propitious. In requiring that the teacher should be trained in the theory and practice of speech, and competent to recognize and not wholly to mismanage cases of specific disability, we do not imply that she should be expected to deal with these defects when they occur. The ordinary class-room, and still more emphatically, the nursery school, are the places for the training and cultivation of speech; they are not the places for remedial treatment of individual cases of speech defect.

### **Remedial Measures**

The management of the large number of cases of speech-disorder among children, which require and are likely to show a satisfactory response to remedial treatment, constitutes an administrative problem of some magnitude. The extension within the elementary schools of conditions more likely to foster satisfactory speech-development, and in particular the increase in the number of nursery schools, would ease the situation by eliminating some of the cases. But, since no preventive measures will abolish entirely the causes of speech-disorder and more especially of stuttering, the adequate provision of remedial treatment is imperative. Under existing conditions, the only



satisfactory solution of the problem is to be found in the establishment of speech-clinics, or speech-centres, properly organized and adequately staffed, wherever the population of the area is such as to warrant their foundation. In less populous areas the appointment of visiting teachers, trained in the remedial treatment of defects of speech and acting under the supervision of the school medical officer, would meet the need.

Preliminary examination would eliminate as unsuitable for treatment in the speech clinic all cases in which the speech disability is the result of serious defect of hearing or a symptom of general mental deficiency. In cases of serious mental retardation no form of speech therapy can be of the slightest value, and the special schools may be expected to deal with the problems of faulty speech that arise in connexion with the milder degrees of mental defect. The treatment of the slighter grades of deafness is the concern of the special classes for the hard-of-hearing, while cases of total or almost complete deafness accompanied by lack of speech present an educational problem which can best be handled by the special methods employed in the schools for the deaf.

### Types of Clinic

Having eliminated the cases in which the disorder of speech is the result of hearing deficiency or is accompanied by a more or less pronounced degree of mental retardation, we are left with the children who constitute the majority of the cases of disordered speech. Many of them are children who have not yet reached the school age of five or six years, while others have already begun school attendance. For these there may be provision in three slightly different types of clinic, established as follows:

(a) in connexion with a children's hospital or the children's department of a large general hospital;

(b) in connexion with a psychological or Child Guidance Clinic for children and juveniles;

(c) under the ægis and control of the local education committee and the school medical authorities.

The details of organization and management

will be much the same in all of these clinics, but a certain division of labour in respect of the cases handled may be expected to develop, along with differences in their dependence upon external consultant members of staff, and differences of emphasis in the treatment provided.

### Allocation of Cases

A certain selection of cases may be made in the first instance upon an age basis. The pre-school child, whatever the nature of his speech-malady—cleft palate, adenoidal obstruction, or merely delayed speech—can frequently be treated conveniently at a speech-clinic of the first type. The child who suffers from speech-defect occasioned by cleft palate invariably requires specific speech-training after operative treatment, and should be referred directly to the clinic by the surgeon. Cases of defective speech which has arisen as a result of nasal obstruction reach the clinic through the ear and throat department of the hospital. Should the case consist rather in delay or arrest in the development of speech the case may first come under the notice of the physician or pediatrician.

Most of the speech-clinics that have been established up to the present time, with the exception of the centres for stuttering children in London and elsewhere, deal indiscriminately with disorders and defects of all kinds. Practice might be improved if a rough specialization of function were developed. It would be preferable to reserve the hospital clinic for children who, apart from the disorder of speech, require hospital treatment for one reason or another. In particular it should be utilized for the re-education of speech in all cases where operative treatment has directly affected the mechanism of speech. The second and third types of clinic could then be reserved for cases of a different kind, and for the most part of school age. The psychological clinic would concern itself primarily with those cases of disturbance of speech in which psychological factors or nervous instability play a significant part. In most cases of stuttering, in nervous lipping, and in many cases of 'baby-speech', these are likely to be important concomitants or major contributory or determining causes of the speech-defect, and these psychological



aspects of the problem are likely to require specific investigation and adjustment in addition to the treatment of the speech condition. The school speech-clinic, which should be in a position to call in consultation at any time either of the other agencies, would accept for treatment all children who do not fall within the above groups. In general, therefore, its efforts would be directed to the re-education of those otherwise healthy children in whom the speech disorder is the only marked evidence of deviation from the normal.

### Requirements in a Speech-Therapist

The speech-clinic, whether in the hospital or elsewhere, should be in the charge of a teacher who has been specially trained for the treatment of disorders of speech, now generally known as a speech-therapist. The medical and psychological authorities will be concerned rather with the admission of the cases, and the provision, wherever it may be necessary, of the

preliminary treatment for interfering physical or psychological conditions which might otherwise nullify the remedial handling of the speech disability. In the classroom also, the teacher must give attention to recovered cases of speech disorder, not in the way of training, but with a view, especially in cases of stuttering, to the avoidance of conditions liable to induce a recurrence of the disorder. The treatment of a case of speech disability is seldom, if ever, a matter of speech-training alone, but should always be considered as a co-operative experiment in re-adjustment on the part of the clinic, the parent, and the teacher. What is most in demand at the moment is a fuller realization of this point of view on the part of the speech-therapists themselves, and the development for them of a type of training, less concerned perhaps with the elocutionary, dramatic, and æsthetic aspects of speech, and more with the psychology of language, of child-development, and of the nervous child.

# Backwardness

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IF, like Peter Pan, you choose to call a kiss a thimble, no harm is done, but inevitably complications and misunderstandings will arise if this liberty is taken in general conversation. You may know what the term connotes, but others are likely to be uncertain in quite which sense it is intended. Such a confusion may arise over the application of the term 'backwardness', which popularly is still used as a synonym with 'dullness', the latter being, however, a permanent condition of retardation in rate of maturity.

Particularly among teachers who are concerned themselves with remedial work, the term 'backwardness' as applied to the fundamental school subjects has more recently acquired a special meaning. It is applied to those children who, though normal enough in other respects, find a difficulty in one special branch of their work. A dull child is bound to be

backward compared with the average child of the same chronological age; but a backward child is not necessarily dull. A child in the normal school population who has attained the age of twelve or fourteen and is still unable to read, or fails utterly in his class arithmetic, may, given remedial teaching on special lines, overcome this difficulty, which most discerning teachers now agree is only a temporary condition.

Not only is the condition temporary, but it is becoming increasingly evident that the particular form it assumes is also, in certain cases, arbitrary, that is to say, the condition is frequently initially dependent upon an inhibiting experience which is not fundamentally, but only accidentally, coincident with some particular situation. The following examples illustrate briefly such a circumstance and the result.



Joan was very fond of listening to stories read by her mother. Mother meanwhile hoped that by reading to Joan she would encourage her to read for herself quite soon. It was rather surprising, however, that she showed no desire to do so, and when attempts were made to teach her it seemed that she could not learn. Investigation showed, not that Joan was fundamentally unable to read, but that she feared to reach the stage when Mother would think it no longer necessary to read to her. Hence the inhibition.

Suppose a child, already handicapped by slight weakness in auditory discrimination, is faced with the task of learning to read. He may, metaphorically, and for one or other of a variety of reasons, shut his ears to the differences between letter sounds, until he acquires a reputation for being a 'reading disability case'. One small girl, whose parents showed some grief over constant failure in this one branch of her work, could only reply—'But, daddy, my ears don't hear. . . .' This child was by no means deaf, and what she expressed by 'don't' was rather a matter of 'won't', though not consciously so.

The teacher of to-day, however, views with scepticism the idea that such a condition of backwardness is necessarily permanent. Bearing in mind instances of people who have a visual or hearing difficulty and who none the less have enjoyed mastering reading, the teacher searches beneath the obvious for the true cause of difficulty.

The case of Henry is relevant here. Henry was seven and youngest of a large family, none of whom could read. When Henry went to school neither he nor his family expected him to depart from the family tradition of being non-readers. The school, however, thought of Henry as an individual; saw no reason why he could not be taught and therefore arranged individual instruction, using quite new material. His interest and co-operation were immediately secured and he not only began to read but made very quick progress, to the utter surprise of his family though not of his teachers.

The cause of John's learning difficulties was different. At ten he looked barely six. Neighbours compared him in rather pitying fashion with their own sturdier children, and relatives

compared him, in his hearing, with his brothers who were advanced both physically and intellectually beyond their chronological age. John was teased unmercifully and was really very frightened. He was afraid, however, to show his fear, so he took refuge in a most belligerent and aggressive attitude. He expected to be hit by other boys, so he was careful to hit them first. His backwardness was due fundamentally to fear, which threw his whole world out of focus.

What has been stated with reference to slight visual or auditory weakness which *need* not have any adverse effect on learning, provided there is no general maladjustment, applies also to the dominance of the left eye combined with left- or right-handedness, and other conditions which have been stressed recently as the main causes of failure in learning to read words and numbers.

Rarely, if ever, do the parent and teacher of to-day seek advice only on the grounds of backwardness. They are able to make other significant observations about the child which lead to a fuller understanding of his difficulty. They usually report other symptoms, such as 'he always looks tired', 'he cries easily, is timid and easily frightened', 'he looks worried', 'he is dreamy', 'he does not make friends'. This is to say they find backwardness associated with other symptoms equally important. Indeed, treatment such as a child guidance clinic can give, with the full consent of home and school, may be directed to the relief of symptoms, e.g. night terrors, other than those which at first appear closely bound up with educational achievement.

By its very nature, arithmetic is the subject affected most by any circumstance which adversely affects the child. Arithmetic, involving as it does the application of abstract ideas, is influenced adversely by anything which disturbs the child's application to his work. There was for instance Anne who . . . 'while looking at a sum with apparent absorption, was singing: "1 is a boy and 2 is a girl; 3 is a boy and 4 is a girl; 5 is a boy and 6 a girl. I'm six; I'm a girl; next year I'll be seven; next year I'll be a boy".'

The consequences of such a situation and the influence on the child's progress are more serious even than is prolonged absence from



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school on account of ill-health. The child, in wandering in such a fashion so far from arithmetic, comes ultimately to believe that she has no head for figures. At a recent scientific meeting there was general agreement among teachers and psychologists that the incidence of true 'arithmetic disability' among the general population is extremely rare, though not a few competent adults imagine that they labour under it. This idea persists through life, fostered frequently by reputation.

Similarly at a recent meeting on 'reading disability' teachers and psychologists were unanimous in finding that reading can be taught to the majority of children in a normal school population and that the way in which the child is handled is far more important than any special method of teaching. The child may be unable to learn to read such simple words as 'cat', 'mat', 'hat', but may succeed quickly in matching, and thus soon recognizing, such arrestingly varied words as 'chocolate', 'ink', and 'penny'.

Similarly, if a child is backward in arithmetic it is necessary first to discover how much he does understand; then to take him away from the utter confusion of his classroom work, back to the point at which lack of understanding begins.

The tragedy of failure to learn lies in the fact that it overwhelms or slowly poisons the child's confidence. The seriousness and lastingness of it all is in no way diminished by the fact that comparative values change. What at seven years seems all-important, at seventeen or seventy produces nothing more than a passing annoyance—perhaps not even that. In the same way what appears all-important at forty may be incomprehensible or even unworthy of notice at fourteen or four. The child does not always realize this and if he does he is likely to have a sense of dreary isolation from the adult world. He may feel that it is useless to expect a grown-up person ever to view the world through his child's eyes and assess events according to his totally different scale.



# Freudian Light on Children's Behaviour

Nina Searl

Member of the British Psycho-Analytical Society

**M**OST people now recognize that Freud has had some valuable things to say on the subject of psycho-pathology; but perhaps it has been less easy to see the direct value of his work to parents. There has been time for discouragement to succeed the misplaced zeal of those who overcame their prejudices and doubts at a bound and acclaimed 'No repression' as the Freudian panacea for the difficulties of bringing up children. They overleapt correct understanding too. The fate of all ill-applied panaceas must be the same, and therefore discouragement is as out of place as mistaken zeal. We are, in fact, only now beginning to see some of the wider results of years of endeavour to understand the unconscious and conscious minds of children. Psycho-analysts are gradually applying preventively the knowledge gained in remedying mistaken upbringing.\*

Let us take as an example the 'unreasonable' child; the child who sets his heart on impossibilities and will not cease to demand the moon in its various terrestrial forms. Freud has demonstrated that the mind, conscious and unconscious, knows no such thing as complete unreason; it contains only less or more of reason as we commonly know it. The 'less' is always to be accounted for, not by any absence of reason, but by the working of another kind of reason, which seems logical to the more infantile, and to the emotionally disturbed mind, or part of the mind. It is, in fact, an emotional or 'feeling' reason: it relies rather on 'what things feel like' than on what intelligence says they are.

The 'unreasonable' child is unsatisfied and unsatisfiable, however patient and loving one's

attitude. Here, for example, is Jane, six years old, delightful in many ways and very intelligent. She has one brother, twenty months younger than herself, and she is not on the best of terms with him. She remains happy and placid as long as she can remain absorbed in a favourite book, but becomes a very furious and wild little creature if Bob disturbs her. She is apt to live in the tales she reads even when she is not reading them, and often talks about them with her father and mother and governess—and with me when she comes to see me—as if they were more real to her than the life around her. But the strange thing is that, more often than not, she becomes utterly unreasonable about them.

For example, she and I go over the *Ameliaranne* family together and she gets me to name them in order of their age. Then she asks me to decide which shall go to a party and which shall remain at home. Whether I do the first task correctly or not, she is obviously not by any means satisfied. When we proceed to choose which shall go to the party she becomes impatient and exigent. A rather furious wrangle develops on her part; I am wrong whomever I choose, and equally wrong if I refrain from choosing.

In the first place, we clearly recognize a mood of exasperation, not unknown to adults, in which everything *feels* wrong, and in which everything that *is* wrong is exaggerated out of all proportion to the occasion. By saying this we are only giving the emotional state as the explanation or reason, without giving any reason for the emotional state. The next thing we observe is that in this way Jane recreates, with older people, previous scenes with the little brother who sometimes disturbs her reading about the *Ameliaranne* family. Jane's way of recreating that situation is a little mixed, be-

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\* See, for example, *On the Bringing up of Children* by Five Psycho-Analysts. Edited by John Rickman, M.D. Kegan Paul, 6s.



cause while she accuses the grown-up of doing the wrong thing and, like Bob, upsetting her family arrangements, in reality it is she who is the cause of the upset and is in the wrong. This mixed state of affairs, however, corresponds very accurately with the mixed state of affairs in Jane's own mind. She wants to be sure that Bob (and the grown-up) is entirely responsible for her furies and 'makes' her feel wild; and that those who find fault with her and ask her to be more tolerant to her little brother are themselves wrong and unreasonable to expect it of her. At the same time the very patience and tolerance she does herself demand, and very often receives, give the lie to her belief—or her wish to believe—that one *must* be disturbed by the impatience of another; unless, that is, she keeps a rigid distinction between what is possible to grown-ups and what is possible to children.

But this distinction she finds it by no means easy to maintain. In the first place, grown-ups are not always patient and tolerant and reasonable, however fiercely she thinks they ought to be. In the second place, she very distinctly wishes in many ways to eliminate distinctions between the things grown-ups can do and the things she can do—for example, in her capacity for reading, in her wish to read undisturbed, in her desire to have a family of her own, albeit a 'book' family.

Jane has another way of trying to meet the difficulties of the situation. When she is in buses and trains she reads the advertisements aloud, and talks to the one in charge of her with the most sublime and noticeable disregard of the other passengers. In this way she is showing that however big the grown-up 'family,' they are not capable of disturbing her in her reading and talking; and that, far from being troubled about the results of her wish that Bob should not have come into existence, she can safely deny the existence of all these people. We may be sure that she is not nearly as unaware of their presence as her demeanour seems to indicate, especially when she chooses to ask in a loud voice about just those advertisements which are most likely to be a source of embarrassment, and when she displays her advanced capacity to read long words. As a matter of fact, she is seeking to return to grown-ups, who should be

less readily disturbed than she, the effects of some of their own behaviour, because some of those effects have been more than she could well bear. Ignoring her presence, they have sometimes displayed their knowledge of embarrassing matters which she knew they did not intend her to share in, and have at other times discussed her before her face as if her feelings were of no account.

There are reasons why such behaviour should sometimes be particularly trying to Jane. When she has felt ashamed or guilty as a result of her own intense curiosity and desire to listen unsuspected, as well as of her longing to be in the forefront of attention, she has been the more ready to accuse others of unkindness and lack of consideration for 'making' her take a position previously chosen by herself. In addition, it means considerable reassurance to Jane that she can display her accomplishments in reading, and know that she is likely to receive surprised admiration and praise instead of the grudging envy she herself struggles not to feel in too overwhelming measure for Bob's attractive ways.

These are all 'reasons' which are in or near the conscious mind of the child. None is without its logic, though that logic is often founded on emotional distortions and exaggerations of past situations, so that, as applied to the present, it may have become fantastic. But there are still other 'reasons', further removed from her conscious mind, for her unreasonable behaviour. These are influenced by the same kind of processes, but they are much less easily accessible. Fear or anxiety has created a barrier between them and her conscious mind, and they must needs meet and overcome that same barrier of distressing emotions before they can have access to consciousness. And to overcome this barrier a special kind of help is needed, adapted to this particular end.

Thus Jane is not and cannot easily become aware of the series of events which preceded the birth of her little brother when she was twenty months old, and which greatly affected her attitude to him after he had arrived. Unable to cope with those troubles at the time, she has not been able to grow entirely out of, or away from them, and leave them in the past.

Without going into the details of her early



history I will only say that there were good reasons, based on an unavoidable interruption of the breast-feeding, why Jane's relation to her mother was not a very secure one. Therefore when, to the observant child, her mother's body visibly altered and her mother's lap became smaller, she felt obscurely threatened and unsafe. Jane was not yet able to ask questions, and her parents, both very ready with all information, thought her still too young to be told about the coming baby. One has to remember that Jane was impelled to vague comprehension of the new disturbing element in terms of 'feeling', and since the emotions of the moment tended to be either unhappiness or a more or less bitter fight against it (or against those who 'made' her feel like that or did not relieve her), her comprehension could not be in happy terms. Her jealousy against an unknown disturber was aroused.

Jane had a long period of persistent anal incontinence and 'messed' everywhere. This entailed struggles with her mother and her nurse who did not know the reason for the change and were thus themselves handicapped even in their most tolerant attempts to bring Jane back to cleanliness. Undoubtedly both mother and nurse seemed to some degree unreasonable to Jane when they objected to her ways of trying to alter her own state of intolerable tension. At the same time I think that even had they not objected, Jane would have persisted until they did, because she also wanted to have her own trouble more or less safely located—placed where she could see and to some extent counter the effects of it.

I think you will agree that the legacy of such a struggle was likely to interfere considerably with Jane's subsequent understanding of the processes of procreation and birth, when such understanding could become more intellectual. And this did actually happen. Jane demanded and received much information; but, apparently unaffected by it herself, she made use of it to embarrass others, both grown-ups and children.

We now have very little reason for surprise, or for thinking Jane unreasonable because she herself created trouble and accused others of creating it over the status of her large 'book' family. She had 'fed' herself on such books in

which she had been absorbed and from which she herself had absorbed so much. She had done so, in part, as the result of her endeavour not to be, or need to be, jealous of the little brother, whose feeding and whole relation to his mother were without those disturbing interruptions which had left Jane feeling less secure and satisfied than Bob obviously was.

We may now most pertinently ask: What is the use to parents of such knowledge of the hidden processes in children's minds as I have indicated? The most important use, it seems to most analysts of children, is that which affects attitude rather than intellect alone. If parents can realize the amount of reason which exists behind their children's most unreasonable conduct, and the hidden difficulties with which they struggle, they may themselves be the better able to remain patient, loving and understanding. But if, on the other hand, they are of the kind who cannot allow the existence of such reasons without needing to know all about them in the individual child, I do not think that such fuller knowledge of children's hidden mental processes will be of any help to them. For no egotistical curiosity should attempt to penetrate the barriers which children see fit or find necessary to erect between themselves and parts of their own minds, as well as between their minds and their parents'. It is easy to bring about a worse rather than a better way of meeting difficulties.

But, given delicate perception and respect for the child's reticences, with sincerity and readiness to acknowledge their own deficiencies, given too, a fairly consistently reasonable and loving attitude in general, I see no reason why parents should not encourage their children to talk over with them at favourable moments that kind of relation to and distortion of other and near events which I have described in the first part of my account of Jane. I see every reason why they should not attempt to touch upon the significance of the more painfully isolated state of affairs I have described in the latter part.

I also see every reason why they should in all circumstances acknowledge to themselves and to the child that he is in possession of a greater right of reasonableness than is apparent, and allow the rest of their conduct to be wisely influenced by such knowledge.



# The Problem of Juvenile Delinquency

H. E. Field

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**E**ACH year during the past decade about 30,000 children under the age of sixteen have appeared before the courts of England and Wales. In 1933 more than 14,000 boys and girls had indictable offences proved against them. The so-called 'indictable' offences include most, though not all, types of serious anti-social behaviour. The bulk of the offences come under the headings of stealing and larceny. In 1933<sup>1</sup> shop-breaking and house-breaking accounted for over two thousand cases and 'malicious damage' between three and four thousand cases; sex offences accounted for a much smaller number. Delinquency must be considered a masculine weakness since more than 90 per cent. of the young offenders were boys.

Some of the offences proved against young people are closely comparable with the 'scrapes' and 'lapses' which occur not uncommonly among juveniles in all sections of society. No data are available from which we might estimate the frequency of offences which are dealt with by parents, teachers, clergy and psychologists without the aid of the courts. The fact that a boy has an offence proved against him does not necessarily mean that he is in serious danger of becoming anti-social. It is true in the main, however, that the courts deal with the 'hard core' of juvenile delinquency—that is with the most flagrant, deliberate and/or persistent offenders. Both in the United States and in this country it has been shown that more than half of those who become persistent offenders in later life are recruited from the ranks of juvenile offenders. In more than a few cases delinquent behaviour is coupled with emotional instability, moral unreliability, failure to make a healthy adjustment to work and to social life, and with other conditions which hinder a young person

from becoming a good citizen. It is therefore unsafe to treat delinquency lightly without careful consideration of the offender and the offence. The seriousness of the social consequences of a delinquent action does not necessarily correspond with the degree of seriousness of moral and psychological faults which lie behind the offence. A crime involving considerable loss or damage may be a mere isolated incident in the child's life while another offence involving trifling loss may be an expression of deeply ingrained anti-social habits and attitudes. In order to assess the seriousness of the human problem with which we are dealing it is essential to see the particular delinquent action in relation to the offender's history, background and attitudes. This applies no less to problems handled unofficially by parents and teachers than to cases dealt with by the court.

## The Causes of Juvenile Offences

It is a mere truism to state that scientific study of the causes of delinquency is indispensable if methods of treatment and prevention are to be carried out intelligently. Healy<sup>2</sup> in the United States and Burt<sup>3</sup> in this country have been the outstanding pioneers in the comprehensive study of the young offender. Enquiry into the causes of human behaviour offers considerable difficulty. In the first place the causes of behaviour are numerous and varied. Burt enumerates no less than 170 subversive circumstances which tend to draw the young person into crime; such circumstances operate in varied combinations. In the second place the causes of behaviour do not operate in a uniform way. For example, there is general agreement that intellectual dullness (including those degrees of dullness termed mental



deficiency) is one of the leading causes of delinquency. In the language of statistics dullness is correlated positively with delinquency. Burt<sup>4</sup> reports that, of his juvenile cases, about 8 per cent. were mentally defective—the incidence of mental defect in the general population being only  $1\frac{1}{2}$  per cent.; 28 per cent. of his cases were technically dull—in the general school population only 10 per cent. of cases come into this category. When we consider individual cases, the ways in which dullness contributes to delinquency become apparent: the mentally retarded child tends to drop to the bottom of the class and as a result to lose interest in school work; the sheer difficulty of competing with his more able fellows is inclined to produce unfavourable emotional reactions such as a sense of inferiority and a sense of grievance and to lead him to take socially unacceptable short-cuts to gain the normal objects of desire; furthermore he is more easily led astray by unscrupulous people and, owing to lack of wit is usually less successful than his more intelligent companions in avoiding detection. Intellectual dullness does not necessarily lead to delinquency. Only a small proportion of the dull and defective children in the population as a whole are otherwise than law abiding. The dull delinquent has invariably been handicapped by being subject to other subversive conditions and often too he has received little help in adapting himself to his inevitable limitations. There is, of course, no inconsistency between the finding that intellectual dullness 'causes' delinquency and the fact that in any unselected group of delinquents, we shall almost certainly discover children of average as well as of superior intelligence.

In the same statistical sense, poverty is also a cause of delinquency. The scope of the present paper does not permit any full discussion of the causes of juvenile crime. Before passing on to a brief discussion of treatment and prevention it will be worth while to touch briefly upon certain other causes which have a closer bearing upon education.

Burt reports that almost 50 per cent. of his cases showed some form of emotional instability. Dr. and Mrs. Glueck<sup>5</sup> found that of one thousand children who were dealt with by

the Boston Juvenile Court, sixty per cent. were suffering from personality problems. (The incidence of instability among the ordinary school population is considerable—it may well be as high as five or ten per cent.) One careful observer has found that of 1,695 young offenders who passed through a remand home in England something between fifteen and twenty per cent. presented difficulties of sufficient seriousness to warrant psychiatric investigation and treatment. While there is evidence that in some cases emotional instability is partly due to inherited weakness, it seems that defective family relationships, e.g. broken or emotionally discordant homes and faulty methods of discipline play a very large part in causing unhealthy emotional attitudes as well as aggravating any inherent tendencies to instability which may be present.

Faulty methods of home discipline (either weakness and slackness, the most common fault, or extreme harshness and erratic swinging between slackness and harshness) play a leading part in producing delinquent behaviour. In some cases delinquency and emotional instability seem to be dual consequences of such discipline; in others delinquency follows without evidence of accompanying emotional disturbance. It is surprising that many children 'make good' although deprived of affection and discipline. In such cases, however, the careful observer will usually detect faults, apparently direct consequences of inadequate training, which are serious liabilities to the young person.

The most directly operating causes of delinquency are covered by the term 'bad influence'. A great deal depends upon the degree of such influence and the presence or absence of counteractive influences for good. The milder forms of bad influence consist in attitudes of indifference to social standards and acquiescence in, if not approval of, anti-social behaviour. The most dangerous forms of bad influence consist in active encouragement and leadership in the carrying out of offences. Thrasher<sup>6</sup> and Shaw<sup>7</sup> have shown that, in various cities of the United States, gangs and delinquency areas exert a strong influence for evil upon young people. In every large city certain areas are noted for bad influence.



Until comparatively recent years it was almost taken for granted that punishment was the morally just consequence of crime and the only effective cure and deterrent. This view is breaking down in most countries. There has been a change of sentiment towards all offenders and particularly towards the young. It has also become apparent that punishment sometimes results in an offender becoming more aggressively anti-social and also that punishment is frequently insufficient to rehabilitate a delinquent. The view that punishment is the proper answer to delinquency may be criticized on the ground of its harshness. It is open to the much more serious criticism that it represents a gross over-simplification of the problem. In view of the complex factors which have been shown to enter into the causation of delinquency it becomes apparent that, to have the best chance of success, treatment must be many-sided.

The laws relating to juvenile delinquency and the machinery of probation, Home Office Schools and Borstal, have been described at length in a recent article by Sir Vivian Henderson<sup>8</sup>. I will therefore refer the reader to this article and pass on to discuss some of the principles and methods of treatment.

## Treatment

Present knowledge of the treatment of delinquency is on a less scientific basis than the knowledge of causation. There are wide differences of opinion. Particular methods such as punishment or psycho-therapy are abhorrent to certain individuals. In the main, however, the differences are about the relative usefulness of various methods. A few well-grounded principles and methods of treatment are slowly emerging and gaining acceptance.

In the treatment of delinquents it is being increasingly recognized, in practice as well as in theory, that at every stage account should be taken of the characteristics and distinctive needs of the individual offender. The more advanced juvenile courts require a careful report on the make-up and history of the offender before coming to a decision as to his disposal. Trained probation officers are taking more account of psychological reports and other data in their day to day dealings with the individual. At

Borstal institutions a case-record, which brings together medical, psychological and educational data in addition to personal and family history, and an account of progress during training, is used as a matter of routine. Modern educationists generally are paying increased attention to the individual differences in pupils. In the matter of studying and allowing for such differences Borstal institutions are definitely in advance of the average school.

Particularly with respect to the more serious cases of delinquency which are sent to institutions, treatment consists largely in the provision of a general social education. In a very real sense delinquency is often comparable with the deficiency diseases. The offender has been deprived of the training and opportunities which normally are part of the good education supplied by home, school and other social agencies. The leading feature of treatment in a Borstal institution consists in general non-academic education. Through its many-sided curriculum Borstal attempts to make good the deficiencies in the lad's early education by giving him a training which, on the social and moral sides, is wider and more careful than is usually attempted in the school. The modern institution for delinquents is more comparable with a public school than with a prison. The principle underlying the provision of general education as a part of treatment has been described not inappropriately as 'developing the good to beat the bad'.

Most methods of treatment involve the use of coercion to some degree. The boy or girl is persuaded and guided, but in the last instance is compelled to meet certain requirements. Privileges are made conditional upon effort and conduct. In the face of indifference or defiance, punishment may be used to bring the individual to comply. On the whole, however, in dealing with young offenders punishment is being used less as a principal method of treatment. It is coming to be regarded more as a kind of 'sanction' to be used in support of a broad plan of education and social rehabilitation. Nevertheless a few courts, acting in the face of expert opinion, still insist on imposing short punitive sentences of imprisonment on young people. It seems probable that an element of coercion is necessary in many cases if treatment is to have effect. In some instances psychologists have



found that delinquent behaviour is induced by an over-strict conscience which operates unconsciously rather than consciously and it is reported that in some such cases offenders have responded to psychological treatment in the absence of external pressure. Some offenders are only too glad to accept help in coping with their difficulties. It remains to be seen, however, if any considerable proportion of those who have embarked at all seriously upon a course of delinquency will accept help in changing their way of life in the absence of coercive pressure. In the present writer's opinion that proportion is and will remain small.

Comparatively little has been done as yet in bringing the resources of psychology to bear in treating serious cases of delinquency. In a recent paper the writer<sup>9</sup> has endeavoured to assess the present status of the psychological treatment of delinquents. Many teachers have referred young delinquents for psychological help and often with satisfactory results. The practice is growing for courts and probation officers to refer selected cases to child guidance clinics for treatment. In at least one Borstal institution provision is now made to supplement the training in selected cases with psychological treatment. There seems to be little doubt that psychology grounded in commonsense can be of great help to the teacher and probation officer in understanding any offender. In some cases it would appear that the psychological method of tracing emotional difficulties to their roots is needed if the offender is to achieve a healthy attitude to life. Such analytical treatment is, of course, a matter for the expert.

Rehabilitation of the offender should mean something more than the mere securing of law-abiding behaviour. Psychological methods are properly employed in certain cases even when it seems probable that ordinary training will be sufficient to secure social conformity.

The young offender often stands in need of practical help in finding work and healthy amusements as well as of guidance and moral support. These are, of course, virtually universal needs of young people. Such help and guidance assume special importance in the case of the young delinquent whose difficulties are usually great and whose private resources are usually small.

## The Results of Treatment

A number of American studies have set a high standard in the thorough and impartial assessment of the results of treatment. Professor and Mrs. Glueck<sup>10</sup> followed up a thousand young delinquents (boys, average age 13 years 5 months) referred by an enlightened juvenile court to a psychological clinic where they were examined and prescribed for but not treated. After disposal by the court almost 90 per cent. of these children continued to offend. A similar study of the effects of a reformatory for lads and men showed that almost 80 per cent. had continued to commit offences.

In 1933 the Chief Inspector<sup>11</sup> of Home Office Schools reported that, on the results of training as judged by behaviour three years after discharge, 82.9 per cent. (out of 533 cases) of lads from boys' reformatories\* and 85 per cent. (out of 567 cases) from industrial schools\* were satisfactory.

In their annual report<sup>12</sup> of 1924-25 the Prison Commissioners published a review of the results of Borstal training covering the period 1910 to 1925. Out of 6,140 lads discharged during this period, 35 per cent. were known to have come into conflict with the law since release, while 65 per cent. had been satisfactory while under the supervision of the Borstal Association and had not since been known to have been re-convicted.

The types of offenders covered by the Harvard and by the British reports are not strictly comparable. In the case of the Harvard study the criteria of success and the methods of follow-up were more rigorous. There are, nevertheless, strong reasons for concluding that delinquent careers can be checked more surely in England than in Massachusetts.

Burt<sup>13</sup> reports cures in 63 per cent. of cases dealt with at or before the age of fourteen. The distinctive feature of Dr. Burt's figures is that they cover cases in the treatment of which psychology played a considerable part.

Sufficient data are not yet available from which we may draw conclusions as to the relative usefulness of different forms of treatment.

Consideration of the causes of delinquency leads inevitably to the conclusion that its problems have much in common with other

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\*Now termed approved schools.



forms of social and personal maladjustment. In measures of treatment and prevention there is no need to draw any hard and fast line between delinquency and other types of character problems. In our treatment of delinquency the placing of major emphasis upon the rehabilitation of the offender should not and need not cause us to lose sight of the importance of protecting the public and of discouraging possible offenders in the general population.

## Prevention

It is scarcely possible to urge too strongly the importance of detecting and dealing with delinquency in its early stages. While a proportion of parents watch the development of their children intelligently and carefully, the task of noting the early signs of maladjustment often passes by default to the teacher. We may reasonably expect the teacher to be more effective in this matter than the average parent and ideally there should be regular co-operation between

the school and every home. A knowledge of the main causes of delinquency and of factors which are frequently associated with it (such as backwardness in school work) is of direct help to the teacher in detecting early signs of difficulty and in appreciating the circumstances which are apt to be hazardous.

In schools where numbers are comparatively small, informal study is often sufficient to give the staff an intimate knowledge of each pupil. In the ordinary school, however, it is probably necessary to formalize child-study to some extent. It is particularly useful to support such study by the use of a cumulative record in order to ensure that careful consideration is given to the progress and needs of each pupil. An extensive experiment along this line, which is being carried out by the Wiltshire Education Committee, is likely to throw light upon ways in which the school may adopt an effective preventive policy in coping with behaviour difficulties and in helping the development of character.

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## THE NEW ERA

The June issue will be a general number containing an article by Dr. Rabindranath Tagore and an interesting section on the treatment of Juvenile Delinquency in various European capitals.



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# Organization of a Child Guidance Clinic

Emanuel Miller, M.A., M.R.C.S., L.R.C.P., D.P.M.

**Hon. Director, East London Child Guidance Clinic. Psychiatrist, West End Hospital for Nervous Diseases. Physician, Institute of Medical Psychology.**

**C**HILD guidance clinics have now been firmly established in this country for eight years. This does not include those general clinics and out-patients departments for minor mental maladies which also accepted child patients and which have been doing so for a much longer period.

Child guidance clinics as such, however, occupy a unique position in as much as they have comprehended the problem from a wider angle, bringing into the orbit of investigation and care the aid of the social worker and the educational psychologist. It has therefore become a community service in the widest sense. At one time medicine seemed to be the sole field in which the nervous child was understood. In the days when neurologists and child specialists were the only physicians to see the nervous child it was but natural that the attitude towards the child problem was a purely physiological one. By their very education the doctors were tied to materialistic explanation. Anatomy and chemistry were the instruments of enquiry and consequently physiology and pathology were regarded as sufficiently wise disciplines to provide a cure. Not only were these cures real and many, but the prestige they possessed provided the parents with a satisfactory feeling that something was attempted even where something was not always done.

In the last half-century and more particularly since the War, great advances have

been made in the understanding of human behaviour. The pattern of the human mind has slowly been unfolded on the loom of psychological research, and many disorders hitherto attributed to physiological disturbances and chemical irregularities are now clearly understood in the light of the intellectual and emotional development of the individual child. The importance of the parent-child relationship has been made clear in the part it plays in building up character and personality, and where this relationship has been disturbed it is now clear that neurosis and behaviour disorders supervene.

While the last 25 years have been notable for the discovery of the laws of heredity and the rôle of constitution, the influence of environment has been stressed with growing conviction by all those who study child development. The family situation and the social milieu are now regarded as important determinants of conduct and of nervous balance and consequently, with the study of emotional, intellectual and social factors, child guidance clinics became not only possible but necessary organizations for the full investigation of child behaviour disorders.

It is clear therefore that, if a problem so complex in character is to be dealt with, co-ordination is absolutely essential. In the days when William Healey of Chicago first studied delinquency amongst young people he alone shouldered the burden of the whole investigation, social and psychiatric. But it soon became

**Dr. Emanuel Miller's article, which shows the principles on which a child guidance clinic is run, is followed by accounts of their work from five such clinics. All are working under different conditions, but it is interesting to note how each fulfils the needs of its neighbourhood.**



obvious that each department needed its technologist. This was true in the early days of the development of Child Guidance. Pediatricians were saturated with their own methods, psychiatrists were coloured by mental hospital concepts, and social workers came primed with sociological principles and facts. Each could bring their expert knowledge from their several fields, but each had to modify their claims to understand the child as an individual whole, living as an organism in society. The team of workers in a clinic were obliged not merely to pool their resources but to bring them together in order to reconstruct the child and to assess the weight of the factors which together or in part produced the problem child and the neurotic child. No human problems are solved by a committee. However valuable the contributions of its individual members may be, a co-ordinating head must be left to weigh up the data, and the individual experts must be left to conduct the therapy or make the necessary adjustments.

The problem arises, how can different specialists solve so unitary a problem as a human being, and who should be considered as the formulator of a line of enquiry and goal of cure?

Does the child problem call for an educational solution or medical psychological one? Can the teacher educationalist handle the difficult child or is the specialist physician the man for the task? It must be confessed there have been times when the teacher has felt that to her remains the task, nay the privilege by right, to deal with the problems of her charges and that it is the physiological problem alone which should be left to the medically trained.

The teacher sees most of the child, certainly between the fifth and fourteenth year, even more than the parents. Moreover, parental love and authority do not give parents the perspective nor the knowledge to discover causes or remedies. The physician sees even less and has his bias born of medical interests and apparent pathological explorations. When child guidance work first attempted to solve problems of childhood, friction naturally occurred between teachers and physicians and also between the latter and educational psychologists. Helpfulness on the part of the physicians, brought out at case conference, has done much to establish

cordiality and mutual help as between physicians and teachers. Between educational psychologists and physicians the damage still exists, and in certain quarters relationships are polite.

Now it must be clearly admitted that many educational psychologists have been extending their activities from the old fields of academic psychology, mental testing and pedagogy to the more urgent or exciting field of emotional development and personality. They are daily carrying the laboratory methods of intelligence testing and the like into the realm of temperament, emotion and personality, and there is no doubt that much good will be done by this scientific method of testing of all mental endowments and processes—a method that in psychiatry has not hitherto been used because of the clinician's essential interest in purely personal problems and the history of the individual neurosis.

And furthermore the interest now so widely evinced in Play as a subject for study and as a therapeutic method, has been displayed by non-medical psychologists. In other words, the type of non-medical educational psychologist has steadily invaded the field hitherto held as a monopoly by physicians of psychological medicine. This encroachment is perfectly legitimate. In fact as few physicians are equipped with a knowledge of mental testing and the laboratory methods of enquiry into temperament and character they have left the field clear for others more expert in these methods. On the other hand most physicians in charge of child guidance clinics, while not necessarily research workers in these departments, have acquired considerable knowledge of the emotional and social field and follow very closely the researches into the general nature of temperamental differences. With, in addition, their medical training in the principles of pediatrics and their clinical methods and, let us hope, their analytical knowledge of psychopathology, their bird's-eye view is wider than that of any other specialist in the field of child psychology. Their wide knowledge provides them not only with keys to all sub-departments but with safeguards.

The medical psychologist therefore legitimately holds the key position in the guidance of a clinic although it does not permit him to dictate, for through the agency of his clinic team



he can hold the balance. This does not imply that in every case the team *treats* the case, but rather the team *investigates*. From such data as the team assembles, the physician can finally decide with his colleagues as to which field will yield the best results in intensive study and finally treatment. The team may analyse the factors of a case, but the decision as to treatment must be arrived at by an act of synthesis which yields the tendencies and main currents of the child seen as a whole, and finally analysed and cured as a whole personality.

When we arrive at the decision as to who shall deal with the specifically psycho-neurotic troubles of the individual child we are immediately confronted by the problem of medical versus lay psycho-therapy. Here too we are in duty bound to confess that while some psychological physicians are equipped to deal with child analysis by the play technique, the Freudian affirms that only members of the strictly psycho-analytical school are competent to carry out a full course of treatment on these specialized lines. But there is rapidly growing up a group of psychologists not medically trained who can successfully practise this tech-

nique—some are Freudian analysts, others are not so strictly trained or committed to a special point of view, but they none the less do valuable work in individual and group play. This limits the work of many physicians who do not acquire these special skills. But here too the directors of clinics and the medical staff are rapidly acquiring a supercursory knowledge of all the techniques of child psycho-therapy and skill in handling particular groups.

In conclusion it is clear that there is a rapidly growing number of lay psychologists and psychiatric social workers who can carry the burden of psycho-therapeutic work in cases and social adjustment of families. In short there are indications becoming clearer every day that child guidance work can fall to many non-medical workers, but team direction of a clinic remains legitimately in the hands of the psychiatrist who is trained to see and view all the necessary fields of study. Only those with special psycho-therapeutic skill can rightly claim to treat the individual child, and these selected few may well be regarded as the most competent by breadth of outlook to do the safest work in child guidance.

## Child Guidance under an Education Authority

Director of Child Guidance Clinic, Birmingham

C. L. C. Burns, D.P.M.

**F**OUR years ago the Birmingham Child Guidance Clinic was started as part of the School Medical Service, and was the first clinic of its kind to be run on an entirely non-voluntary basis, directly under the Education Authority.

### Backwardness and Behaviour Problems

As was to be expected, the great majority of cases are referred by head teachers of elementary schools, and the complaints for which they are sent show to some extent a greater proportion of behaviour problems and backwardness than would be found in the case of other clinics. The inference is that teachers are naturally enough more aware of problems of behaviour, especially when these involve a constant revolt against authority, than of problems of personality. It is the latter, that is the children who are timid, shy, seclusive, dreamy, who are perhaps of greater importance from the psychiatric point of view, while the 'naughty' children are more noticeable in their social milieu, and are more likely to be the despair of teacher or parent. It is again among the

backward children that a larger number of problem children will be found.

This connection between neurosis or behaviour problems, and backwardness in school, acts in two directions, that is to say that the child who is emotionally maladjusted, or unhappy at home, is likely to show the effect of this in the intellectual sphere as well; while, on the other hand, the child who is dull, or who is backward for other reasons, such as poor health and absence from school, is likely to become discouraged by difficulty and failure and therefore to react to this 'inferiority' by neurosis or delinquency. Actually nearly fifty per cent. fall into the 'dull and backward' category, and even in the group of normal intelligence one finds an undue amount of retardation in school subjects in relation to the I.Q.; for example in the first two hundred cases about 40 per cent. showed a 'reading age' (measured by Burt's standard tests) definitely below their 'mental age'.

### Backwardness and Delinquency

The relation between retardation at school and



problems of behaviour is obviously one of very great importance, especially in view of the fact that such a large proportion of the delinquent cases that come before the Juvenile Court belong to the retarded class. If it is true, as investigations of a large number of cases seems to suggest, that a very large percentage of delinquent boys and girls are one or two years behind their normal standard, it is a fair assumption that there is a close connection between delinquency and failure at school, and that every effort must be made to cater for the needs of these children in the school. In many cases it is necessary for the psychologist at the child guidance clinic to investigate the difficulty in reading or arithmetic, and even to treat it. It is often a case of emotional inhibition quite as much as intellectual difficulty, and only individual encouragement and explanation can effectually dispel the difficulty.

### Backwardness and Health

In many cases school retardation is connected with a history of much illness, especially in the 'nervous' type of child, and the regime of an open-air school is obviously indicated. In addition to the two day open-air schools, there are two residential open-air schools near Birmingham to which cases of nervous debility can also be sent. It has been found by experience, however, that the maladjusted child, especially of the aggressive type, does not fit in well in the community of a boarding school, unless the cases are carefully selected after observation and treatment at the clinic. A few terms at one of the schools therefore furnishes a valuable finish to the treatment of those cases where there is physical ill-health in addition to symptoms of neurosis, especially where the latter are mainly caused by bad environment at home.

### Observation and Treatment

The number of cases seen at this clinic total about 170 yearly, of which just over 100 are taken on for full treatment. The rest are either unsuitable, or 'diagnostic' cases, where after a brief investigation, a report and some advice is given, but treatment for a long period is not indicated. As there is only one full-time social worker, and three sessions weekly allotted to the psychiatrist and to the psychologist, it is obvious that not every case can receive full treatment in the sense of social visits to the home, or frequent interviews with the parents or the children. Much of the actual observation and treatment, therefore, is carried out through the medium of the play-room. It is now

generally accepted that occupation of suitable kind, in appropriate surroundings, under the right kind of supervision, is an indispensable part of psychotherapy. In groups of six to ten the children come to the playroom for one, two or three hours weekly, where they can indulge in whatever their fancy dictates within the limits of the material provided. Some children will play with water for weeks before settling down to anything constructive. Others will be unable at first to play, they must work through their inhibitions before they feel the desire to settle down to anything; some will just sit about and read, others will be constantly on the go, interfering with others, or flitting from one thing to another.

### Value of Play

What actually seems to happen eventually is that a relation is established between the child and the clinic which is akin to the 'transference' of psychoanalysis; by these means a child gets rid of his harmful emotions and acquires gradually a sense both of security and freedom. The great value of play, under the eye of someone with psychological training and the right kind of personality—these requirements being the most necessary part of the situation—which has been revealed in the study of problem children, could be applied in many institutions with highly beneficial results. It has not been sufficiently recognized in the past that play for the small child is what work, in the sense of vocational creative work, is for the adult; that in playing the child is fulfilling its deepest needs and developing its personality as well as its intelligence. Hence the great importance of supplying the right material and the right environment.

It is in fact not the least important function of a child guidance clinic to educate others in the lessons learnt through the intensive study of cases, so that in child welfare centres, nursery and infant schools, and, not least, in the family circle, these lessons may be applied. Many cases of difficult behaviour, neurosis, and unhappiness, will thus be prevented from developing. As it is expressed in an American review of child guidance work: 'The clinic teaches by serving some children and, by teaching, serves all children'. Many of the lessons learnt in child guidance clinics will be seen to be of the same kind that the New Education teaches and applies in the schools, and in this sense the movement is an integral part of mental hygiene applied to childhood.

## Guy's Hospital Child Guidance Clinic

K. Duguid

Psychologist at the Department of Psychological Medicine, Guy's Hospital

**T**HE first child guidance clinic to be established in a general hospital was opened at Guy's in January, 1930. Previous to this children had been seen and treated in the Department of Psychological Medicine and a part-time psychiatric social worker had been appointed to the hospital in 1924. During

this period it became increasingly obvious that some provision should be made for the diagnosis and treatment of psychological difficulties in children, apart from the existing facilities afforded by the adult outpatient clinic.

The establishment of a child guidance clinic as



part of the general hospital came therefore as a natural development and extension of the existing facilities for the diagnosis and treatment of psychological difficulties in adults. With the appointment to the hospital of a whole time psychiatric social worker, together with the loan, through the generosity of the Child Guidance Council, of a part-time psychologist, it was possible to open a child guidance clinic as part of the Department of Psychological Medicine. For the past six years this clinic has been run with the usual child guidance 'team', consisting of a psychiatrist, psychologist and psychiatric social worker. It has amply justified its existence, as is shown by the increasing number of children and young persons referred for diagnosis and treatment, and now employs 5 part-time psychiatrists, 2 whole-time social workers and 4 part-time psychologists. Owing to pressure of time it is still necessary to see some children on the adult out-patient days, but since the establishment of the clinic one session a week has always been set aside for children only, and they are seen by appointment. A playroom is also open on this day.

### Personnel

As in other child guidance clinics the staff consists of a team of workers, each member being specially trained to examine the child from one particular angle.

*The Psychiatrist* sees all new cases referred to the clinic, gives them a medical and psychiatric examination and carries out the psychological treatment.

*The Psychologist* undertakes the intelligence testing of all patients under 16, with vocational guidance when necessary, gives special coaching in cases of specific disability in reading or arithmetic and in some cases supervises a playroom for the observation and treatment of a certain number of children.

*The Psychiatric Social Worker* visits the home and interviews the parents at the clinic, in order to get detailed information about the home conditions both material and psychological, and a history of the factors involved in the production of the symptoms. In addition she has charge of the routine of the clinic, the keeping of case records, correspondence, etc. In many cases she visits the home regularly and encourages the parents to discuss their difficulties with her while the psychiatrist is treating the child.

### Procedure

All cases referred to the clinic are examined from the four angles, medical, psychiatric, psychological and social, and in addition information is obtained from the school and from other agencies interested in the case. When the routine examination has been completed the team meets to discuss the findings and a plan of treatment is decided upon. Should the problem appear to lie chiefly within the child himself, then the psychiatrist arranges to give him intensive treatment. On the other hand if the root of the problem is felt to lie in the environment the case is carried by the psychiatric social worker, while the child is seen occasionally by the psychiatrist. In other

cases the child may be suffering from a specific disability in reading, in which case the psychologist gives him special coaching. Whenever possible other agencies interested in the case, such as the teachers, care committee workers or probation officers are invited to attend these conferences.

Two brief case histories will illustrate the type of case referred to the clinic and the results of treatment. *Brenda W.*, aged 5, was referred to the clinic on account of cruelty to animals. On examination she was found to be physically fit but mentally retarded. She had a difficult home situation. She was the elder of two children, the parents were separated and the mother had considerable financial worries owing to difficulty in obtaining her separation allowance from the father. She had no very great affection for the child but at the same time she was inclined to discuss all her worries with her. The child attended regularly for treatment, when she was seen by the psychiatrist, and she also attended the playroom where she was encouraged to mix with other children. The mother was also encouraged to discuss her difficulties with the psychiatrist and was advised to show the child more affection and not to tax her by discussing all her worries with her. The school was informed of her limited intellectual capacities so that they should not expect too much of her in school work. Brenda showed a marked improvement and was discharged. Some 18 months later, however, she returned with a history of difficult, aggressive behaviour. The home situation was once more difficult, owing to the mother being out at work all day and being forced to leave Brenda to the care of the landlady. With a further period of treatment the child has made a fairly good adjustment, but gives the picture of an unstable child of limited intelligence who will always be liable to react to difficult situations with this type of behaviour.

*Tommy S.*, aged 8, was referred as being unmanageable both at home and at school, since being knocked down by a car two years previously. On examination he was found to be of very superior intelligence and the home appeared to be a happy united one. The parents were, however, worried lest Tommy should have sustained a head injury and were afraid to punish him on this account. Examination revealed no evidence of injury and the parents were advised to treat the child as a normal boy, punishing him when necessary. The school were also informed of this and were advised to push him with his lessons with a view to his obtaining a scholarship later on. The parents and school were able to accept the advice given and treated Tommy as a normal boy. This was rather a surprise to him at first, after he had dominated his environment successfully for two years, but he realized that the game was up and two months later a report from the home and school showed that he gave no trouble and was getting on well. This was an instance of a normal intelligent child, reacting normally to an abnormal situation. With the adjustment of the abnormal situation Tommy ceased to be a problem. He only attended the clinic four times.



There must inevitably be certain differences between a Child Guidance Clinic which is run as a separate unit and one which is run as part of a general teaching hospital. It has been suggested that children might be apprehensive of coming to a clinic in the hospital owing to some previous disturbing experience such as an operation, but this is rarely found to be the case in practice. One of the essential differences is that no selection of cases is possible, since the policy of a general hospital is to accept all cases for examination. Owing to this impossibility of limiting the intake of new patients the staff inevitably works under considerable pressure, and comparatively little time is available for intensive psychological treatment, or intensive psychiatric social work. This does not appear to be detrimental to the results of treatment as a whole, for follow-up studies of the progress of patients several years after discharge show a striking correlation with the results of other clinics, where there is more opportunity for intensive work. This pressure of work also encourages a closer co-operation with other agencies interested in the case. In many instances care committee workers and probation officers are able to carry cases intensively while

the patient attends the clinic occasionally. The Labour Exchanges also co-operate in helping to find suitable employment with the aid of vocational recommendations from the clinic.

There is much to be said for child guidance in a general hospital, for expert medical advice and treatment can be obtained when necessary from other departments of the hospital without causing any inconvenience to the parents, such as might occur if they had to take the necessary time off in order to attend another hospital. Furthermore it must be remembered that the hospital stands for a great deal in the district; it is the place to which people come with all their troubles, with complete confidence that the hospital will do its best to help them. They therefore bring their psychological as well as their physical troubles with the same confidence that everything possible will be done, and this confidence in the ability of the doctors to help often goes a long way in solving the problem.

It is felt that the advantages of such a clinic far outweigh any disadvantages, and that a Child Guidance Clinic is in fact a useful and natural addition to the other departments of a general hospital.

# The North-Western Child Guidance Clinic

Elizabeth E. Irvine

**Social Worker of the Clinic**

**T**HERE are probably few readers of the *New Era* who do not know something of Child Guidance Clinics, and the work they do for children suffering from any of the various manifestations of emotional conflict. These manifestations are so diverse that people often find it difficult to understand how the same treatment can be appropriate for them all. It seems unreasonable, for instance, that the delinquent should be treated at the same institution which helps the timid child who is afraid to sleep alone.

## Children who need Help

The difference between these two children, however, is much greater from a social than a psychological point of view. Aggression and fear are the reverse sides of the same medal. The timid child is often afraid of his own aggressive wishes, while the aggressive child is seeking reassurance against his fears.

Both these types are easily recognized as suffering from emotional difficulties, but other signs of such disturbance are less easily understood for what they are. Bed-wetting and difficulties over food are among these disguised expressions, whose psychological significance is now becoming widely acknowledged. It is realized that thumb-sucking, nail-baiting, head-banging, masturbation, are not merely bad habits,

but the rather unsatisfactory consolations of a child who is not happy with himself. Emotional disturbance can even take the form of illness, for asthma and certain kinds of skin trouble which go with it have been proved to have a definite psychological significance, and to be very amenable when treated accordingly. Much backwardness in school is the result, not of poor intelligence, but of anxiety which interferes with concentration and attention.

Granted that all these difficulties are signs of emotional conflict, how much importance should we attach to them? It is well to remember that no human being can possibly escape such conflict, and that a moderate amount of it can be passed through without damage. Any or most of the difficulties I have mentioned may appear during the development of a normal child, and will be soon left behind provided the parents are not too anxious and distressed, and can impart a feeling of confidence and security to the child. This is done, not by fussing and protecting him, nor by devoting any special attention to his difficulties, but rather by giving him plenty of opportunity for independence, and rich and varied experience.

## Parents' Problems

Many parents find it hard to deal with their children's problems in this way. They may be naturally



prone to anxiety, they may have special reasons for anticipating difficulties with a certain child, or expecting certain particular illnesses or misdemeanours in the family; they may be simply bewildered by the contradictory advice or information they derive from friends, relations and the press. This anxiety itself makes their task more difficult, and it can best be relieved by consulting an expert on their problems. The majority of children seen at a child guidance clinic are normal children; but this does not mean they were wrongly referred, since normal development is likely to be retarded or checked in an atmosphere of strain and anxiety, and by timely consultation parents can ensure that their children's difficulties are easily passed through without danger of lasting damage.

People sometimes fear that shy and timid children will be alarmed or distressed at coming to a clinic, and some of the children are reported to have an acute fear of doctors. There is no suggestion of a hospital or institution about this clinic, which is a pleasant, roomy old dwelling-house, with a charming garden and a big stretch of grass for playing. There is little need to wait about, since all interviews are by appointment. If the child is not having an amusing hour of intelligence tests while his mother sees the psychiatrist or the social worker, he is having the time of his life with a miniature seaside of sand-pile and water-tap in the play-room, or riding the scooter or tricycle in the garden (under adequate supervision). Other children may prefer the rocking horse or doll's house, the gramophone, or the books in the waiting-room.

### How the Clinic Works

A full consultation takes about two hours, or it may be completed in two separate visits of an hour each if this is more convenient. During this time, the child's intelligence is tested by the educational psychologist, and he has a period of play with the psychiatrist, during which the latter is noting the child's emotional attitudes as expressed in play and spontaneous conversation. Older children, who are aware of their difficulties, are invited to discuss them as frankly as possible. Meanwhile, the mother has an interview with the social worker, giving her an account of the child's whole development, the onset and course of the problem, her own ideas as to what has caused the trouble, and her feelings about the situation. (Interviews with fathers are also welcomed, but are less easy to arrange, so we are describing things from the mother's point of view.)

Finally, the mother sees the psychiatrist, who tells her what opinion he has formed on the basis of the information she has provided, and the direct observation of the child. She is advised as to how she can best help the child, and if she feels it will be difficult to carry out this advice, she is invited to come back to discuss with the psychiatrist or social worker where the difficulty lies. In many cases, a single consultation suffices, or a few visits give the mother sufficient insight to handle the problem with confidence. In others, a greater number of interviews are required to develop this confidence, or the child himself may

be directly helped by visits to the psychiatrist, who assists him through play to work off accumulated aggressiveness, and to escape from hidden anxieties.

### How One Child was Helped

An example may serve to give some more concrete idea of the nature of the treatment. A boy of 11 was brought to the clinic suffering from asthma. He was an only child, and had previously suffered from acute rheumatism, which was thought to have affected his heart. He appeared to be doomed to perpetual illness of one sort or another, and the most elaborate precautions were taken to safeguard his delicate health. Diet was carefully regulated, feather pillows and eiderdowns were banished from his bedroom, his cherished ambition to have a dog could not be gratified, and opportunities for mixing with other children were restricted, since he must not be allowed to over-exert himself or get excited. This led to difficulties in forming friendships, a good deal of unhappiness and bad-temper. In spite of everything that was done, the asthma continued, and disobedience and scenes spoiled the atmosphere of the home. His mother was so worried about him that she was losing her sleep.

Physical examination at the clinic showed that the condition of his heart was now quite normal. His mother was reassured about this, and it was explained to her that, while asthma is sometimes a reaction to certain foods, or to external stimuli, like fur and feathers, the responsiveness to all these things is greatly increased by any feeling of strain in the home, which is invariably felt by the child. The boy was taken on for treatment by the psychiatrist, and soon revealed a great deal of pent-up aggressiveness and intense fears connected with it. No further attacks of asthma occurred, but they were replaced at first, in situations which would previously have provoked a prolonged illness, by short bouts of very aggressive and difficult behaviour, though his behaviour in general was happier and more affectionate than before. Each time he attended the clinic, his mother had a talk with the social worker. She discussed the reasons why she had developed such intense anxiety about him and she found this soon abated. She thought out ways of giving him greater freedom and independence, and was delighted with the result in greater happiness and confidence in the boy. As her anxiety lessened, she was able to restore him to normal diet, to give back the eiderdown and pillow, and even to let him have the coveted dog, all without ill effects. He played more freely with other boys, and soon learned to get on well with them, now he was no longer a timid molly-coddle. All this fun and freedom, combined with the release of aggression and fear through his visits to the psychiatrist, brought him at the end of a few months to a condition of perfect physical health and normal emotional adjustment.

### Organization of the Clinic

The North-Western Child Guidance Clinic was opened in October 1934, by a small group of local



residents who felt that a new clinic was needed in this area to serve the boroughs of Hampstead, Hendon, Willesden and Finchley. Some cases from these districts had previously attended the more central clinics in London, but the time and expense involved in travelling put regular treatment beyond the reach of many, and particularly of the poorer families. The waiting-lists of the older clinics were also becoming formidable.

The use made of the new facilities thus offered has been ample proof of the demand. In the eighteen months of its existence 193 children have been referred by parents, private doctors, teachers, magistrates, probation officers, infant welfare centres, juvenile employment exchanges, and other social agencies. There is also a special intelligence-testing service for children who do not need treatment, but whose parents recognize that accurate knowledge of their children's intelligence is of value in deciding all questions which arise in connection with their

education. The clinic has received recognition from the L.C.C., which refers cases through the Care Committees, and from the boroughs of Willesden, Hendon and Finchley, who refer their cases through the Medical Officer of Health.

The clinic's concern for the spread of sound psychological knowledge as an important factor in the prevention of nervous disorders causes it to attach special importance to the organization of lectures. Courses have been held for subscribers, and for the teachers of Willesden and Hendon, by arrangement with the Education Officers. Other courses will be given in the future, as demand arises.

The clinic is financed by voluntary subscriptions of 5s. and upwards, and by a variety of special efforts. Enquiries for appointments for intelligence tests, or for consultations, or for the organization of lectures may be addressed to The Secretary, North-Western Child Guidance Clinic, Sheldon Lodge, Sheldon Road, Cricklewood, N.W.2.

## Child Guidance in a Catholic Community

Sister Marie Hilda

Director of the Notre Dame Child Guidance Clinic, Glasgow

**T**HE question of inaugurating a child guidance clinic in connection with the Notre Dame Training College, Glasgow, was first mooted in the summer of 1930. A preliminary visit was paid to the Islington Clinic, London, where methods, technique and essential requirements were closely investigated.

Before further steps could be taken it was necessary to secure the approbation of authority, lay and ecclesiastical.

After due consideration the Archbishop of Glasgow gave his sanction, adding thereto a most generous donation; the Director of Education not only circulated pamphlets, explanatory of the child guidance movement, but also arranged to notify head teachers of the weekly clinic attendances of children; the National Committee for the Training of Teachers recognized the work as a practical application of the psychology course followed by the students, and at a later date voted a grant of one hundred guineas towards clinic expenses.

The actual opening of the clinic in September, 1931, was made possible by the generosity of the London Child Guidance Council and the Sister Superior of the Dowanhill Community. The former loaned a fully trained Catholic psychiatric social worker and the latter provided suitable premises and made herself responsible for their equipment and maintenance.

A few months later the medical psychologist, who heretofore had rendered voluntary service, was re-

placed by a regular psychiatrist paid from money generously granted from the O'Brien Trust Fund.

### Clinic and Training College

The alliance between the Clinic and the Training College is most propitious for it ensures a closer contact with the schools and fuller co-operation with the teachers, many of whom are past students of Dowanhill. Present students likewise benefit for they attend lectures given by the Clinic staff, and, under supervision, make observations in the play rooms, thus obtaining first hand acquaintance with the nature and methods of child guidance. They are prepared to meet the behaviour problems that they will inevitably encounter in their work in the schools, and they leave college knowing that they may depend upon the Clinic for help in the treatment of difficult and troublesome pupils.

The rapid increase in the number of cases necessitated an extension of premises; once more Sister Superior came to the assistance of the Clinic and now it occupies the entire house of fifteen rooms at No. 14 Bowmont Gardens.

Separate rooms are devoted to each department—psychiatry, psychology, social and clerical work; there is a general waiting-room for the parents and a general staff room where the weekly conferences are held.

### Library and Play-rooms

Thus far the Notre Dame Clinic resembles all



other clinics organized on the team system. There are, however, two distinctive features worthy of special note. First, there is a library to which the nervous and excitable child may retire after a noisy period in the play group, or wherein the quarrelsome or sulky child can take refuge to 'cool down' after an emotional outburst; secondly, there are *three* play-rooms.

The general purpose of these play-rooms is three-fold: firstly, they act as 'shock-absorbers' to the newcomers; secondly, to the skilled observer, the children's behaviour therein is an excellent aid to diagnosis of the underlying problem and thirdly, they have a definite therapeutic value.

Each play-room, A, B, C, fulfils a specific purpose.

Room A, with its three-roomed house, its miniature altar, shop, tea-room and costume-cupboards, lends itself to imaginative play and dramatization.

Room B, with its games of skill, constructive toys and electric trains, aims at developing concentration and establishing social attitudes and friendly rivalry.

Room C, with its water, sand, plasticine, paints and carpentry tools, allows for self-expression in the use of these varied materials.

At present research is being undertaken on such questions as temperamental differences, group play and children's drawings.

This attention to play therapy demands a competent supervisor, who works in conjunction with the departments of psychiatry and psychology and forms a valuable addition to the team.

A further development is the recent appointment of a chaplain by the Archbishop and at the request of the Clinic authorities. This appointment is doubly significant. Modern psychology is suspect in the eyes of many Catholics—those fears will be allayed by the knowledge that a priest is one of the clinic staff.

At the same time it is essential that the chaplain be thoroughly conversant with psychological methods and richly experienced as a spiritual director. Thus will he render valuable service in handling religious problems, especially those of the adolescent.

Catholicity is not a separate department of life, it is an all pervading influence with standards of value for its adherents which are frequently in opposition to modern ideas.

In a Catholic community where religious practice is in conformity with belief there is little danger of mental conflict, but if this harmonious relationship be lacking and religious laxity or apathy be present, a whole crop of neuroses tend to assert themselves such as scruples, fear-complexes and anxiety-states.

Differences of religious persuasion are quite often a cause of friction between parents. This may lead to instability of home conditions with consequent unfavourable reaction upon the child.

From these and many other examples it is evident that latent religious difficulties often play an important part in the causation of behaviour problems in children and hence sympathetic understanding is requisite in their diagnosis. But it is in the final stage of treatment, the readjustment of the child to its environment, that the supernatural helps afforded by religion must actively influence his mental outlook and subsequent conduct.

Hence, although it is impossible that there should be a Catholic Clinic in every district, it seems reasonable to suggest that where the Catholic Community is sufficiently numerous there should be at least one Catholic member on any and every clinic staff, who would be able to cope with the religious problems that may arise in the diagnosis and treatment of Catholic children in attendance.

# Guidance Through Play

From the Institute of Child Psychology

IN earlier groupings of society, the guidance of a child was a fairly straightforward undertaking. Lord Chesterfield's *Letters to his Son*, *Smiles' 'Self-Help'*, and many other books of maxims show that the elder, looking back upon his own life and out upon the life about to be lived by his children, found the laying down of rules for their conduct a task, delicate it is true, as is all careful relating of moral principle to action, but not presenting any insuperable difficulties. The reason for the comparative simplicity of the task was, first, the rigid and definite code of morals and behaviour, widely accepted by people of the same social standing; and, second, a clearly defined social structure to the needs of which these rules were to be adjusted.

## The New Position

All this has gone. There is neither any longer a

fixed code of morals and behaviour, nor a fixed framework of society. It would be a bold man who would predict for his son or daughter to-day the conditions under which they will live out their mature lives.

In the face of this situation many perplexities arise, and these are reflected in the proportion of children who to-day fail to achieve an adequate adjustment to the circumstances of their own lives. Since these circumstances may change at any moment, and since there is no knowing what requirements any child may have to meet in ten years' time, it is clear that some principle of guidance of youth must be achieved which is different from that of the preceding decades.

It is out of the power of any of us to foresee what will be the nature of the social world in which our children will have to find their success. One thing is clear, that the man who has come to know



himself, has come to recognize his strengths and weaknesses and to make terms with his own character is the man who will succeed. The Institute of Child Psychology aims to put its children in a position to achieve these ends. How does it set about its task?

### A Child's Chief Difficulties

A child finds itself beset by three difficulties: the difficulty of understanding the nature of the world in which it finds itself; the difficulty of coping with its passions and desires in relation to the objects of that world, and particularly to the human beings who people it; and finally, the difficulty of arriving at any understanding of its own self.

The first problem arises very early, and is met to a certain extent by education, but owing to our ignorance of the child's mind, and owing to the curiously logically-illogical workings of the child's way of thinking, at least half of its difficulties entirely elude us as educators. This is not because of lack of goodwill on our part, but owing to the nature of the subject. A small child who has confused 'daughters' with 'tortoise' (her family possessing both), 'tangerines' with 'dangerous'—the doctor having prescribed one, is not susceptible to ordinary lines of help when the ultimate complications, which have been built upon these misconceptions, come to light. Similarly, many of a small child's paramount interests run counter to necessary economic conditions and to training in cultural habits. The child will easily acquire the necessary training if it starts with a fundamentally affectionate character, but too often gives up its own curiosity in the process.

As regards his relation to the people who surround him, the child is in even worse case. It is a curious feature of our civilization that we give so little aid to children, or indeed to ourselves, in the understanding of our emotions: for example, adults dimly feel that between love and hate there is more kinship than between love and indifference, but very few children are helped to understand this, and the feelings of rage that overcome them in relation to loved objects cause an inner perplexity and anxiety which inhibits the whole power of natural emotional growth. The child receives no more help in his struggle to understand himself and his own powers.

### Play—a Revelation of the Self

It is notorious that we are able with our educational system to test only that which has already proved itself to be valuable in the world as it used to be. Our tests lag twenty years behind our needs of living. Who can tell what qualities are going to be necessary for success ten years ahead? How are we to know which of our children possess these qualities and in what measure?

What is needed is a mirror or a screen whereupon the child can throw pictures of himself and his mind as he works—so that we can become aware of his perplexities as they present themselves to him, and use his own thought language to disentangle them; a field where a child's own urgencies and desires can find space to work themselves out, and where he can

become aware of them unrelated to any system of teaching or examination.

Such is the aim of that play therapy method, used in the Institute of Child Psychology. It does not attempt, as do certain other forms of play technique, to approach and evaluate the child's play from preconceived theories of the nature of the mind; it does not use play, as it is used in many other centres, as an attempt to socialize the child (although indirectly such socialization does come about); it attempts instead to give a child a stage upon which it may play out its own self, and, with the aid of workers specially trained to this end, gradually come to know that self.

### The Institute of Child Psychology

The Institute of Child Psychology of 26 Warwick Avenue, W.9, was founded in 1928 for the purpose of treating and studying delicate and 'problem' children. The principal part of the treatment is effected by means of a technique of Play Therapy devised by the Institute and carried out by its trained workers.

Four types of children are accepted for treatment, and, in the majority of cases, it is found that they are so improved as to become capable of living a normal childish life again, having lost those symptoms of disease or failure of adjustment to life, for which they were referred. These four types consist of the following:—

1. Educational failure or general backwardness, (but not mental deficiency).
2. Neurosis, *e.g.*, anxiety, night terrors, sleep-walking, inhibitions, phobias, etc.
3. Social maladjustment, *e.g.*, lying, stealing, hooliganism, bullying, destructiveness, truancy, etc.
4. Chronic medical complaints, *e.g.*, chronic debility, constipation, catarrhs, enuresis, asthma, epilepsy and other conditions.

One of the principal tenets of the I.C.P. is that emotional disturbance in childhood can as readily manifest itself in physical complaints as in psychological maladjustment or educational backwardness. Similarly, it is acknowledged that emotional disturbance can often encourage the persistence of these physical complaints where they already exist. Therefore provision is made for dealing with this class of problem children. We all know the weary, discouraged mother, who drags her chronically sick child from doctor to clinic and from clinic to hospital, with only temporary improvement, or even none at all, in spite of medicines, accessory food factors, vaccines, massage, manipulations, light treatment, or, in a few lucky cases, country holidays. It is the aim of the I.C.P., by its special methods of treatment, to enable the child to discover the source of vitality within itself, and to bring about its own recovery, while not neglecting also the usual methods of medical or surgical treatment if these have not already been tried.

### Charles the Aggressive

How then does this work out? Let us take for example the boy of nine, sent to the Institute because he is a storm-centre in every community into which he goes. He is a nice-looking lad, well set up and



well developed, whose clothing showed maternal care and interest, and a reasonable economic margin at home. His mental age is above his chronological age, and his general abilities are good. He is neither bullied at home nor over-mothered, and his natural temperament is not explosive. The school can give no coherent account of the trouble they find with him—the story of each individual occasion is confused and there is no direct line of bad conduct to which exception can be taken. He is not exactly unpopular, and neither masters nor boys have anything definite to say against him. He is, however, always the centre of a row, and whenever there is a lot of trouble in the school, Charles is certain to be in the middle of it. Ordinary disciplinary measures have failed, and both home and school are worn out with the constant friction.

Charles, on a preliminary interview with one of the Institute's Directors, is friendly and easy in manner, and states that he has no idea why he gets into trouble, but that he feels both the masters' and boys' hands are against him. He is unresponsive and it is clear that conversation will produce no results. He then goes into the playroom. As has been explained above, this playroom is so equipped that scenes can be played out in miniature or carried out in person with dressing up clothes and in the form of charades.

Charles's work shows itself mainly to be dominated by an idea of conflict—battles follow battles at all points, and for a time no logic emerges. Gradually, however, an element of personal aggression appears—Charles begins to make unprovoked attacks upon other children. These children are absorbed in their own play and do not hit back—a fight does not develop, and the automatic sequence that Charles is accustomed to does not develop either. Instead, the matter is conversationally taken up with him by the worker, who chances to be allocated to him, when Charles indignantly denies that anything of the kind has occurred. In conference among the workers, it becomes clear that these acts of aggression leap out of Charles without his consciously willing them—they come from one part of his personality, and the other part is not aware of them.

Play then develops with water, and Charles shows himself to be emotionally retarded, his interest in water has a keenness which belongs to a good many years earlier than his age—he finds aggression with water delightful, and this time it is a willed aggression. The worker now directs a stream of water against certain parts of Charles's own person, and a surprising result takes place—the reaction to this aggression, mild though it is, is partly moral in that Charles at that point plays the role of the parent reproving for wilful destruction of clothes. Partly it was bewilderment. Charles was not being naughty, and could see no reason for the worker's aggression against him. A conference among workers showed that it was clear that to Charles there was no necessary connection between a hit from him and a hit back from the other person: as was already clear, there was a dissociation between the aggressive side of his nature and his cognitive side, and now there seemed to be a

further split between his capacity to see objective reality and his capacity to understand.

The light so far gained made it possible to explore again his mimic play, and to see that this showed the same dissimilarity. The question here came up as to whether the evidence was serious enough to suggest early psychotic trends, and if so, what line of action should be taken. By examining with Charles his own play, and pointing out to him its discrepancies we awakened so much interest in the boy himself that it became possible to plan a course of re-education.

So long as the means of guidance used for a boy of this kind involved reality, his prickly hostilities made it quite impossible for him to recognize any of the factors described. Playing them out, however, in circumstances divorced from reality, enabled the elements to be separated the one from the other, and the boy was gradually brought to recognize each in turn. As each element was recognized, it was related to reality.

### A Sick and Timid Child

A little girl of five was referred for extreme debility; she had had an uncounted number of illnesses since her birth, came from a very poor home; the father had died and the mother suffered from constant melancholy and was unable to prevent considerable bullying of the child by an elder brother. The child was of normal intelligence, but so cowed in manner that at no time could her voice be heard in the class, and it was impossible to form any idea of her natural endowment.

On admission to the Institute, she presented a picture of extremest misery, wan and heavy-eyed, shrinking into a corner, and hanging her head when spoken to, unable to look anyone in the face, or to take any part at all in playing games.

It was a long time before she was coaxed into any form of play, but once she began, her themes steadily developed. In real life she was the little girl who was at the bottom of the tree and the Cinderella of her family; in her own mind she was a lovely lady, a powerful distant person, full of all sorts of wishes and ideas. Her feelings of revenge against her brother, her feeling of wonder about her absent father, her puzzles about the nature of life, and the things she saw around her, which had all been crushed under a sense of absolute helplessness, now began gradually to come out. By drawings, by mimic plays, by water and plasticine play, millimetre by millimetre she ventured to give expression to her real desires. Finding at each state that these were welcomed, and even more than welcomed, enjoyed by the worker who played with her, her daring increased. Soon she was sliding down the banister rail to the playroom, hiding on top of the doll's house to show *she* was 'King of the Castle,' drawing more and more impertinent images of her family; her colour increased, her eye brightened and her voice began to make itself heard.

She now began to make up and play out stories in her miniature world, which showed how great her



perplexities had been about the death of her father, how ambivalent was her attitude to her mother because of his going away and for many other reasons, and how bottomless was her fury against her brother. Once again, as these were recognized, they were encouraged by her play-comrade, and so the intensity of her sense of guilt for harbouring such feelings for her relatives was lessened. With every step towards reassurance, her actual relation to her family improved, and the improved relation showed itself again in her play. By this time the mother was complaining of her too great animal spirits, and of the difficulty of satisfying her energies; her schoolmistress wrote to say that her progress was marked, and that her general vivacity was becoming normal. The Institute was able to arrange for her to have a holiday, and when she came back she looked the picture of health: she had played with boys while away, and had learned to share evenly and well with them. She went happily back to school.

During the time that she had been under treatment, it is particularly interesting to note that there had been several epidemics in the neighbourhood in which she lived, and in the school which she attended, but in no case had she caught the disease. She was weighed and measured, and was found now to be nearing the normal height and weight, and when a year after her discharge from the playroom she was

invited to return to report, an indignant message was received from the mistress in charge of her class, stating that since she was one of the healthiest girls in her class, and quite one of the brightest, she could see no need why she should come to any clinic. This is some years ago now and there has been no backsliding.

Physical debility of a generalized kind, anti-social attitudes, lack of personal adaptation to school work, apparent dullness of mind, yield in a most interesting manner to this approach through play.

The Institute is unique in that it receives for treatment children suffering not only from maladjustment to educational and social demands, but also children who suffer from chronic physical ailments that hospitals and medical practitioners have failed to relieve.

There is a long chapter yet to be written about the relation of the emotional states to physical disease in childhood, but it seems from the Institute work certain to be true that a very much larger proportion of childish ill-health is due to emotional causes than has ever been even dimly recognized.

It is the Institute's secondary aim, not only to attempt to relieve the distresses of the children referred to it, but to study the conditions in such detail and consistency as shall throw a permanent light upon the nature of the conditions themselves.

## Book Reviews

**Clear Thinking. An Elementary Course of Preparation for Citizenship.** R. W. Jepson. (Longmans, 3s. 6d.)

Everyone, as Bishop Berkeley remarked, wants to have an opinion, but few are prepared to think. This has been the Achilles' heel of democracy. It is not simply a matter of laziness, and teachers are nowadays eager to prepare the young to play an intelligent part as citizens. It is widely recognized that the habits of reasoning developed by such subjects as mathematics and science are not automatically transferable to the problems of public life. On the other hand, a special study of civics has not been found easy to devise. Yet the future citizen must have practice in thinking about social, political and ethical questions.

Mr. Jepson has written the book that many teachers have been waiting for. He has drawn judiciously on psychology and formal logic to produce a course which should be extremely profitable and great fun in the hands of an intelligent teacher who takes the trouble to prepare these lessons. The study he provides of how judgments are made and tested, of scientific method, common fallacies, prejudice, the traps that lie hidden in language and the tricks of writers and speakers, is first class. His collection of examples is a harvest festival in itself.

The boy or girl who has enjoyed this training should go into the world practised in the formation

of intelligent opinions and armed to resist the exploitation of his mind by advertisers, politicians and newspapers. The book can also be recommended to the adult reader who is not too proud to have his wits sharpened for him.

V. O.

**On Being a Mother.** Stella Churchill, M.R.C.S., L.R.C.P., D.P.H. (Gollancz, 7s. 6d.)

This is an admirable book, clear, thorough and written with charm, humour and good sense. There is nothing evasive about it, yet nothing to wound a shy or sensitive reader. It should be a great help to women, whether mothers or not, and to men who wish to be good husbands and fathers. It covers a much wider field than the title suggests: the reproductive process, contraception, love and marriage, pregnancy, childbirth, feeding, the rearing of the child, diet, children's illnesses, the choice of a school, adolescence, and the mother in middle age. Dr. Churchill writes as an experienced doctor and a mother. And her straight-forward truthfulness is far more useful and effective than any amount of preaching.

The book should have a very reassuring effect on the young wife or mother who has been frightened by old wives' tales about child-birth and the care of the baby or by some of the spectres with which over-zealous psychologists terrify the modern parent. It should also allay some of the anxieties caused by



hard and fast rules for sexual life that are often given in medical books. Dr. Churchill recognizes that in many particulars individuals vary considerably and she avoids laying down one law for all.

The sections on education, though they contain valuable advice and information, are not so thorough as the medical ones. There is one mistake which should be corrected. On page 223 it is stated that the N.E.F. supplies a complete list of experimental schools. The Fellowship advises parents individually on suitable schools for their children, but does not supply a list.

On page 225 Mr. J. B. S. Haldane is quoted as saying, 'The world is crammed with experimental schools, and as a university teacher I notice no very great difference between the men who have been educated by quite different methods.' The N.E.F. would be grateful if Mr. Haldane would reveal the evidence for the first statement, because the experimental schools of which it knows are far from cramming the world. As to his second statement, it is difficult to see what data he can have for such a generalization, since nearly all the experimental schools in this country are so new that a very tiny proportion of university students can have been educated at them. But perhaps a scientist is privileged to discard scientific method and discretion when he turns aside from his own subject.

These are, however, small blemishes in a book which deserves to be widely read.

*A. and V. Ogilvie.*

### Parent's Questions. (Harper Bros., \$2.)

The Child Study Association of America have collected in this book a large number of questions submitted by parents concerning a wide variety of difficulties they have experienced in bringing up their children.

Each chapter has a foreword dealing with particular aspects of child behaviour or misbehaviour followed by the questions and their answers. These answers, written by people with experience and knowledge of child psychology, are eminently sensible and helpful, though their authors are obviously handicapped by their lack of knowledge of the environment and previous history of the children they concern.

A more serious difficulty that they often imply but do not for good reasons adequately face is, to quote Dr. Lowenfeld, that 'behind every child's failure lies the failure of a parent and one of the most frequent causes of tragedy is the gulf of misunderstanding between the child and the grown up'.

The real problem that lies behind these questions is the lack of a normal love relationship between the parents (particularly the mother) and their children, and the question the parents ought to ask is not, How can I re-educate my child? but, How can I re-educate myself? This unfortunately is a difficult and unwelcome task.

The underlying cause of most of the difficulties

that prompted these questions is unhappiness, and though the remedies suggested will no doubt be helpful, the real solution lies in making the child happy by giving him complete assurance of his security and loveliness. This can only be achieved where there is mutual love, sympathy and understanding. If that is lacking, difficulties are sooner or later bound to occur. Anti-social and delinquent children almost always come from unhappy homes for which the parents, not the children, are responsible.

Nevertheless this is a book that parents certainly ought to read, and it should comfort many mothers who are over-anxious about thumb-sucking, masturbation, bed-wetting, etc., to know that children almost invariably grow out of these habits without any special treatment being necessary or desirable.

*J. W. White.*

### The Mother's Encyclopaedia. Edited by Len Chaloner. (Allen & Unwin, Ltd., 8s. 6d.)

The publication of an encyclopaedia of information for mothers marks yet another step forward in the evolution of the scientific study of child management. Much useful matter is compressed within the covers of this book, and the reader is impressed with the vast amount of subject matter included in the modern interpretation of mothercraft. No longer is child management merely a matter of feeding the child and keeping his bodily health up to standard; so far-reaching have been the doctrines emerging from the application of psychology that the intelligent parent must be concerned with the promotion of the mental health of the child, and the formation of habits beneficial to the development of the personality, and calculated to enable him to meet with efficiency all the eventualities of life.

The publishers are obviously convinced that a market exists for this book, but we are inclined to think that it will first establish itself on the shelf of the student concerned with child training, the teacher, the health visitor and others whose interest in children has a scientific trend. It may be some years before this encyclopaedia, or any publication of a similar type, is admitted to share the place that the old-fashioned home dictionary of medical knowledge, though abandoned by the more enlightened, still occupies in many homes.

The articles in the *Mother's Encyclopaedia* appeared originally in a parents' magazine in New York. The British edition is edited by Mrs. Len Chaloner. In such a volume, designed for a British public, it would have been more satisfactory to find a greater proportion of British contributors from the ranks of the experts who shape thought and method in this country.

The photographic illustrations are a most attractive feature of the book, and the student will appreciate the carefully compiled subject index, with its cross references to other subjects of supporting or relative interest.



## Is Scotland Educated? A. S. Neill. (Routledge, 5s.)

Mr. Neill makes so many good points in this 'subjective and biased dissertation' that it is a pity he should sprinkle his pages with smart trivialities and reckless statements, as though determined to be 'frank, fearless and provocative' at all costs.

Yet there is good stuff in the book. Much of what he says on education, as well as on such matters as patriotism, food, the lecture system, propaganda, capitalism, drunkenness, the football craze, is penetrating. His answer to the title is: 'If education is learning then Scotland is educated, but if education is creation then Scotland is uneducated. And if education means culture Scotland is barbaric'. The cap fits other countries too. The bleak wind of Calvinism may have blighted many of the brighter flowers of culture, but they have not always bloomed in sunnier environments. The problem of why education has so often failed to educate is not to be solved by over-simplifying it.

Mr. Neill's general attack on existing education is a familiar one: 'mere learning, book learning at that. And learning is one of the things humanity could well do without'. 'All any school needs in the way of subjects is teaching in reading, writing, and counting . . . the rest will follow unconsciously.' He wants creative work of hand, eye and ear. Unfortunately he damns intellectual pursuits along with the methods by which they have been taught. Perhaps this is because he prefers 'intuitions' to the more strenuous work of finding out facts and thinking things through. He is content to say, for instance, 'I feel that the Oxford Group movement is the religious side of Fascism, but I cannot give an intellectual proof.' Whatever the explanation, he has no great use for intellectual pursuits.

On the other hand, he dislikes the Fascist dictatorships, which advocate reliance on 'pure feeling' and 'thinking with the blood' and thrive by stifling the intellect. Surely he has mistaken his enemy. It is not the intellect or intellectual subjects, but the false way in which the intellect has been drilled and information pumped into children. The mind can be stuffed; it can also be starved. The healthy child wants to find out facts and education should help him in this search, help him to sift evidence and judge for himself. It is indeed the only prophylactic against propaganda. Mr. Neill's criticism of Scottish education would have been much more illuminating if he had distinguished between learning as imposition and learning as the adventure of the mind.

*Vivian Ogilvie.*

## Report of the Synchronised Conferences of the World Federation of Education Associations, the International Federation of Associations of Secondary Teachers and the International Federation of Teachers' Associations, Oxford, August 1935.

This volume contains a very full report of the proceedings. The speakers came from all parts of the world and their subjects ranged over the whole field of education. It is impossible in a short note to give any impression of the wealth of material offered to the reader. The book is a mine to dig in and anyone who is interested in any aspect of education is sure to find something of value.

*V. O.*

## Trend in Design. (Official Quarterly of the Design and Industries Association. Annual Subscription 12s. 6d. Spring Number 2s. 6d.)

This new quarterly is a fine production and the careful lay-out, choice of type and excellence of the photographs and diagrams proclaim its policy as clearly as the editorial, which states that the magazine is concerned, not with vague Utopias but with such matters as the better kettle that you can sell or buy next Tuesday. Messages from H.M. The King and from several people well known in industry, provide an interesting commentary on this new venture; some criticisms are made and there are brief but spirited editorial replies.

There are articles on functionalism (*pace* Mr. Herbert) and the design, manufacture and marketing of pottery. The zip fastener may not at first sight interest those who have wrestled with a 'zipping' corset obstinately gripping sections of other garments in its teeth; but its history is concisely given, its principle simply explained and well illustrated. This ingenious, and now efficient, fastener is being used by golfers, aviators, dress designers, and Mr. Harpo Marx for sealing his banana when not in use.

Refrigeration is treated in a similar manner. The comparison of the different makes and prices should be of practical help to the buyer and Mrs. Crawshay Williams adds valuable information for the housewife. Mr. Wadman is critical and enlightening on the subject of the wrappings and containers of foods, drinks and minor luxuries. Miss Elizabeth Denby points out, under the title, 'Everyday Things for Whom?' that though the R.I.B.A. exhibition was organized with the requirements in mind of a house costing £1,500, i.e. an income of £450 to £600 a year, it really caters for an income of £1,000 a year; she considers the exhibition very fairly from this angle.

For the rest, really inexpensive bookshelves, conveniently packed in a carton, are being marketed by the new Isokon Furniture Company, and three retail furnisiers offer suggestions for furnishing living-rooms and sitting-rooms completely for £75 and £60.

The excellence of the production of this magazine is equalled by the excellence of the matter, and the whole is presented originally and practically. It deserves consideration and a worthier fate than Mr. Lambert suggests, that it should merely add to the magazines with which the middle-class adorns its drawing-room tables to impress neighbours on social occasions.

*S. S.*



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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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# THE NEW ERA

## IN HOME AND SCHOOL

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### Education in India

Rabindranath Tagore

I KNEW of a person, not an architect, who offered to build a house for another, equally innocent of architecture. The materials procured were of the best, the workmanship was unexceptionable, but after the building was finished it was discovered that no staircase had been provided in the plan. In the educational structure of our country, the provision of a stairway between its lower and upper floors has similarly been left out. Thus the lower storey has borne the burden of the upper storey overhead, but has not been able to use it. The occupants of the former have to pay for the latter, but cannot avail themselves of it.

That education is a living, not a mechanical process, is a truth as freely admitted as it is persistently ignored. Questions of method and equipment may await opportunities, but the

bringing to life must come first. Life is characterized by incessant efforts to go on living. A society with strong vitality constantly exerts its natural will to live mainly in the twofold pursuit of livelihood and learning, of food and knowledge.



IN the western world the scarcity of the means of livelihood has become acute. The anxiety and generosity displayed on that account, both by the leading men and Governments of the countries there, is a thing quite unknown in the case of the patiently suffered hunger of our people here. But few of our countrymen get two meals a day, and the rest, laying the responsibility for their emptiness on an unkind fate, do not for long avoid slipping off the narrow path of their livelihood into death. The resulting lifelessness is not to be measured only by the death rate.



Had there been any way of measuring misery, despondency, incapacity for exertion, liability to disease, we should have seen how death mocks at life from one end of the country to the other.

The same is the case with education. No civilized society can tolerate the soul-destroying barbarity of a miserly irrigation of the popular mind, such as can enable knowledge to penetrate but a few inches of its upper layer, putting at least a thin veneer of intellectual life over the stony inertness of the vast desert beneath. There are certain minor planets that keep the same face turned towards the sun, maintaining a perennial distinction between their light and dark halves. Similarly accursed is the society which gives access to the light of knowledge only to one portion, leaving the larger part in permanent darkness of spirit.

It may be argued that our society, even in the days when it was full of life, was still divided into the learned and ignorant. The subtle discussions on grammar and logic that went on in our 'tols' were confined to the wrestling ground of the pundits, and the people at large took no part in these intellectual gymnastics. I admit it. Such pedantic tournaments are in all countries held far away from the field of life. But what I want to point out is that the knowledge which in the old days had its origin on the topmost peaks found its way down, and spread in streams of the same culture over all the different levels of the country. No mechanical institution of learning had to be founded for the purpose. The whole of our social system was permeated by the living force of the self-same wisdom, as the body is by the life blood; some of the carrying veins may be larger, others smaller, but they all belong to the same body and circulate the same blood.

The forest returns to the soil, from which it draws its sustenance, all the materials of life in ample measure, thus providing for its roots below the nourishment required for its fruits on top. That is why the forest soil remains forest-bearing, and is not reduced to desert. It was thus that, in our society, the lordly bearers of the fruits of wisdom showered their life-giving gifts on the dwellers on the ground below. But the modern western education we are now receiving does not thus vivify the mass mind of

our country, from which it remains hopelessly aloof.

INDIA is the only country outside barbarism that has a bare eight or ten per cent of literacy. In such a country one feels ashamed to hold an educational conference with pomp and circumstances. Oxford and Cambridge have their universities. So have certain places in India. It is, however, only the outside resemblance of the latter to the former that makes us jump to the conclusion that they belong to the same class—as if Universities consisted of buildings and paraphernalia alone. Oxford and Cambridge do not mean only these, they mean England itself, and in this lies truth. Our Universities have stopped at the limit of their boundary walls,—but that is not because of their immaturity. We do not mind a child being short of stature, but one in whom there is not the potentiality of full growth cannot claim kinship with a line of grenadiers.

Those who brought their system of education along with their Government into our country, even then we find boastfully trying to delude us, and themselves, with the display of erections of brick and mortar. Some time ago I read in a newspaper the speech of a Governor of a province, when laying the foundation of a University, in which he said that education did not consist merely in acquiring knowledge, but in doing so within a respectable building. That, according to him, was also a part of the educational process. He meant, I suppose, that the walls of the room were no less important than the teacher within them. When we are informed that funds do not permit of making the swords of better material than wood, we would like to object that it is a waste of money to make the scabbard of steel. According to our eastern notions of value, we do not believe it to be necessary for the vessel to compete in excellence with the nectar it contains, so we cannot even think of valuing the nectar of knowledge in terms of wood or brick-work. That which is truly great in itself does not need outward display to be made to appear great.

As a matter of fact, we still have a living university in Kashi, as true as it is natural, and yet not obtrusively obvious. The roots of our



ancient culture are still living there, though it has no college buildings, no expensive or elaborate administrative machinery. The unaffected cordiality of the relations between teachers and students, the devotion, the geniality, the simplicity that pervade its atmosphere, have ever risen superior to desire for external embellishment.

As for the western intellect, it cannot even conceive how it is possible for our artisans, with their paucity of tools and materials, to produce their great works of art. Unfortunately for us, we nowadays understand this even less than the westerners. That is why it has become too easy for us to glory in buildings and curricula, in rules and regulations, receding further and further from the simple solutions of the problem of life arrived at by our ancestors.

In the result, while our economic condition remains much the same, or becomes worse, we have taken to copying standards from countries where there is not the same discrepancy between display and the means behind it. Just imagine that in this country, ridden as it is with preventable disease, the expenditure on sanitation has to be curtailed for lack of money; and adequate funds cannot be had for wiping out the shameful stigmas of an all-pervasive ignorance. Yet the cost of our Government is even higher than that of much richer countries, and the expenditure on the external paraphernalia of education far exceeds that on teaching proper.

THE least attempt to tinker with our official educational machine requires any amount of hammering, for which a strong arm is needed. Such strength of arm had Sir Ashutosh Mookherji, and he succeeded in moving our University so far as to declare that however proficient in English a student of Bengal may be, the completion of his education should involve a knowledge of Bengali. It may be that this has started it on the right road. It may be that, had Sir Ashutosh still been with us, its wheels would not have stopped at this point. It may be that its present authorities have even yet the desired end in view. Yet the vehicle of the University is exceptionally cumbersome, while the road of our language is still insufficiently paved. My fear is that the difficulties anticipated may

lead to an indefinite postponement of reform. Even the Creator is not so excessively careful about perfecting each separate part, but is pleased to allow immaturity to show, at each stage, signs of its ultimate perfection. I should like to see the birth of a Bengali University, not turned out of a workshop piece by piece, but able to take its stand by the side of its elder, bearing the stamp of the conquering hero that is to be.

Those who have done teaching work know that certain types of students can never master languages. Even if such, with their necessarily imperfect knowledge of English, can manage to get through their matriculation, they find it impossible to mount the academic steps any further. There is more than one reason for this. Firstly there is nothing so terrible as the English language for one whose mother tongue is Bengali. On top of that, only few, least of all those who are poor, get the chance of learning English from a competent teacher. But do they therefore deserve to be exiled from the university?

THERE is one great difference between our country and a free country. In the latter only those students learn a foreign language who consider it necessary for finishing their education—it is not necessary for their daily avocations because all the work of the country is carried on in its own language. In our country most of its work is carried on in English, so that it is not enough for us to learn the language, we must also know how to use it to the satisfaction of our rulers, for to the extent that we do so can we gain recognition from them as well as from our own people.

So long as our condition remains thus, our would-be educated people needs must learn not only enough of English, but more than enough for their own purposes. And the time so taken up necessarily means so much less left for education proper.

I feel that it would be too venturesome on my part to plead for a Bengali university, standing supreme. Unless adequate safeguards are offered for what now exists, the whole idea of pan-national education may fall to the ground. Therefore, I only say, let the full courses within the university be cooked in English style and



served on English utensils for those who can afford to pay for them, but let the rest of the guests, waiting outside, be given some of the food, if not on tables, at least on plantain leaves laid on the ground.

Then again it used to be objected that higher education in Bengal must for long years, if not for ever, continue to be given through English, because of the lack of suitable text books in Bengali. This obstacle has now disappeared. The University of Hyderabad (Deccan), quite the youngest of Indian universities, is, perhaps because of its youth, the most go-ahead. It has, moreover, probably found it easier to realize, because of its independence, that the most effective way of cheating oneself is to be miserly in regard to matters of education. In this University, Urdu has been made the medium of instruction from top to bottom. So they have their structure as well as their stairs for easy inter-communication between the lower and upper floors. And for this we have to thank the indomitable devotion and energy of Sir Akbar Hyderi. If the great work he has thus done for those whose speech is Urdu can serve to induce us to speed up a like educational reform, we may within a measurable time claim equal status for our University with those of other civilized countries.

**A**T the bottom of my plea for education through our own language lies my own experience. Strangely enough, in the days when I was a child, there was an institution in Calcutta in which all branches of knowledge were taught purely through Bengali. In those days, the schools which kept their faces turned towards the portals of the universities—teaching their pupils that the first personal pronoun was 'I by itself I', and making them say by rote, 'He is up', and such-like interesting sentences—were mainly intended for boys of aristocratic families. For the rest, side by side with these were the vernacular schools, which aimed at the finishing touch of an institution called the Normal School, which amounted to a vernacular university of lesser dignity.

As luck would have it, my guardians sent me to this Normal School. All that I learnt there was through the medium of Bengali—Geography, History, Mathematics, something of natural

science, and the kind of grammar that tried to raise Bengali to the dignity of imitation Sanskrit. The standard, on the whole, was not less than that of the Matriculation of those days. This school with its Englishless lessons I attended till my twelfth year. As a result, I obtained free access to the storehouse of Bengali lore. What though the store was not large, it was ample for nourishing and stimulating the mind of a boy of the age I then was. I was, moreover, saved from having, with a half-starved mind, to limp painfully up the steep climb to a foreign language. And because, at every step, learning and understanding did not get their heads grievously knocked together, my early years had not to be spent in an educational hospital.

I had even more to be grateful for. One of the chief functions of education is the training to express one's thoughts and feelings through language. This give and take is necessary for a healthy mental life. But if that has to be done through a foreign language, it becomes like trying to act a play with a mask over one's face. I was fortunate to gain the joy of expressing and adorning my sentiments in my own language. That is why it is so clear to me that proficiency in the mother tongue gives later the courage and ability to master and wield a foreign tongue as well. I feel certain that if I have been successful in hiding from English-knowing people my shortcomings in that language, if I have been able to make good use of such scraps of it as I happened to pick up whilst playing truant, that was because in childhood my mind attained its full development by virtue of the unadulterated fare of my own language.

In conclusion, it is my appeal that some modern Bhagirath should come forward to lead the stream of learning through the channel of Bengali up to the sea of universal human culture so that the minds now lying lifeless under the curse of ignorance may be revived by its vitalizing touch, and our mother tongue, rescued from its shameful neglect, may take its proper place before the world. Maybe, some grave and reverend personage will complain that I have but put forward a poetic ideal, and made no practical suggestion. Be it so. To that I would reply that practical forms have only resulted in patchwork, and that ideals alone have ever brought into being living creations.



# The Problem of Juvenile Delinquency

The following pages contain accounts of the measures taken in Brussels, Soviet Russia, Vienna and Paris for the prevention and treatment of Juvenile delinquency. Readers will be struck by the similarity of aim and suppleness of method displayed in all four accounts. Dr. H. E. Field described the measures taken in England and the United States of America in the May issue of the 'New Era'.

## In Brussels

Aimée Racine

*Barrister at the Court of Brussels, Assistant at l'Institut de Sociologie Solvey, Author of 'Les Enfants traduits en Justice'*

THE treatment of difficult and delinquent juveniles in Belgium is regulated by the law of the 15th May, 1912—the Protection of Childhood Act. In virtue of this law, in all the twenty-six divisions of the kingdom a judge is appointed whose main work is to deal with child cases. The children's court is therefore under the jurisdiction of a single specialized judge.

The law of 1912 makes provision for such jurisdiction in the following cases:

1. Minors of less than eighteen years of age who have taken to vagrancy and begging either for the moment or habitually.
2. Minors of less than eighteen years of age who, by their conduct or lack of discipline, are giving grave cause for anxiety to their parents, guardians, or other persons responsible for them (the care of such cases is known as 'paternal correction').
3. Minors of less than sixteen years of age who have taken to prostitution or debauch, or who are seeking to gain a livelihood by gambling or by occupations which are likely to make them subject to prostitution, mendicancy, vagrancy, or

crime. (This provision represents a first attempt at preventive action.)

4. Minors of less than sixteen years of age who have broken the law either by crime, delinquency or evasion.

No child is too young to come under these laws.

The Belgian law has been at pains to act on the principle laid down in Illinois Courts in 1899: that the young delinquent is not to be considered as a criminal. It therefore provides methods of treatment which are entirely different from the penalties applied to condemned persons in adult courts of law: no fines nor imprisonment, but a series of measures carefully graded and varied, between which the judge may make a choice, not only at the moment of pronouncing judgment, but subsequently if some new factor renders a change of régime desirable. He never decides in advance how long the chosen treatment shall continue—in principle it may be pursued until the minor reaches the age of twenty-one. The judge's freedom to choose among many methods, and to revise his decision when he considers it desirable, accords well with the fundamental principle of modern penal law: *individualization of treatment*.



In the order of their gravity the following are the various kinds of treatment provided by the law:

1. A simple reprimand.

2. Committing the child to the care of an individual, of a charitable institution, or a boarding school, public or private. For example, a child who has hitherto lived with a mother who is leading an immoral life is given over to the care of an uncle or a married sister, or, again, is placed under a chosen employer where he will 'live in'. A great variety of establishments is at the service of the children's court: clinics, sanatoria, institutions for abnormal or defective children, farm schools, orphanages, homes for unmarried mothers, semi-free homes, and so on, according to the sex, the age, the language (French or Flemish), the state of health and the intellectual level of the young person concerned.

3. Placement in a state institution. The carrying out of this measure may be delayed at the instigation of the judge, but once it is put into practice it generally means placing the juvenile in a state establishment designed for his re-education where the régime is a great deal stricter than in any of the institutions which figure under 2.

Nevertheless the state institutions take pains to make the methods of re-education as supple as possible. They are run under a system of houses (in the English public school sense). They make a preliminary classification of their inmates and stimulate the latter to effort by admitting them gradually to more and more privileged groups, and finally, by setting them at liberty, either in their own homes or in some such establishment as a 'semi-free' home.

The juvenile who has been before a children's court, whether he has been merely reprimanded or remanded to a state institution under a delaying order from the judge, or released from an establishment in order to go home or to some place of employment, is set at liberty under a régime of probation, inspired by the Anglo-Saxon system.

Since 1921 the children's courts have had to deal with a new class of offenders, those who

infringe the compulsory education act. Recalcitrant parents are fined and the child can be dealt with under one of the measures enumerated above under the law of 1912. It was necessary to find means of dealing with the child as well as with the parents on account of cases of the following sort: Some well-to-do smallholders have a son of thirteen. Although school attendance is obligatory until the age of fourteen the parents withdraw the child from school, considering that he is already big enough to be helping with the farm work. Summonses and fines imposed by the justice of the peace are ineffectual. These astute peasants say cynically that the value of the boy's services more than compensates for the fine imposed. The public prosecutor brings the matter to the attention of the judge of the children's court, who puts an end to the parents' high-handedness by placing the boy in a boarding establishment where the discomfited parents have to pay for his keep.

Let us now take a more complex case in order to give an idea of the procedure followed during each phase of re-education. It will be seen how the children's judge holds the threads of such procedure in his hands.

When he first came into contact with the law in 1929 André was only eleven years old. He played truant, came in late and organized thefts in company with a band of young malefactors whom he had gathered under his leadership. Finally the band broke into a cinema in order to steal tickets. The cinema proprietors made a complaint to the police, who got the boys together, questioned them and handed over their report to the magistrate's court, along with other records bearing on the case. The examining magistrate—a substitute for the public prosecutor specially appointed under the law of 1912 to deal with juvenile offences—goes into the facts. He is at liberty to deal with the matter as a first offence (*affaire sans suite*). This often happens—nine times out of ten in certain districts, if the case is not very grave and if the police report that the family circle is a favourable one. But André's case was an obvious one for intervention. So the matter was brought before the children's judge who from thenceforward acted as examining magistrate.

The law advocates that the judge should make



himself acquainted with the physical and mental condition of the minor, as well as the social and moral conditions under which he is living. The children's court at Brussels, thanks to the enlightened efforts of its judge, M. Wets, is the only one in the country which ensures that every minor shall be examined in a medico-psychological clinic before he comes before the judge; but in every district the more complicated cases are submitted to prolonged observation in a special establishment either public or private. The observation centres set up by the State, at Moll for boys and at St. Servais-lez-Namur for girls, have a European reputation. The Probation Officer informs the Court of the social background of the child.

In André's case the probation officer reported as follows: André's mother had had five children, the first by her husband, the four others by another man who was both a drunkard and brutal. André was the eldest of the illegitimate children. At the age of nine he witnessed a dispute between his father and some neighbours in the course of which the drunkard lost his balance, fell downstairs and was killed. The mother sold oranges and lemonade in the streets and she and her children lived in wretched attics and finally in a two-roomed hut. She got assistance from various sources, public and private; she drank and used to become completely incoherent—first violent and then tearful.

During these investigations André was allowed to live at home, but he stole again, and this, along with the probation officer's report, made the judge decide to put him under provisional detention. The buildings to which the juvenile offenders are sent after the sentence are usually used as remand homes, though, as has been seen, provisional detention is sometimes spent in an observation centre. In a small remand home André was extremely difficult; he lied and stole and seemed to be inspired by a veritable genius for destruction. He wrecked the garden, took eggs from the hen-house and filched tit-bits from his comrades. He tried to escape three times, taking others with him. In May, 1930, the judge ordered him to be sent to a state institution.

This measure meant that he was put under observation at Moll. Here is an extract from a

report made on him there: 'Cervical ganglions, has had bronchial pneumonia, otorrhoea, a masked meningitis with convulsions and, later, fears, nightmares and a tendency to play truant. Still suffers from neurological reactions of an infantile character. A tendency to pulmonary and nervous troubles. Backward but by no means mentally defective.'

From Moll the child went on to a state institution at St. Hubert. We can watch his moral and intellectual progress there during the next three years. In class he was extremely diligent and accurate and showed real gifts in certain directions. At the end of 1931, at the beginning of his fourteenth year, André had become a very good pupil, anxious to learn with ripened powers of judgment and reasoning. His conduct kept pace with his improved mental development. When he first came he was neither truthful nor dependable and had a tendency to hypocrisy. At this stage the terminal report of the managers described him thus: 'Under a tattered exterior and language which is often far from academic, he has a good heart and does what he is supposed to do most conscientiously. He is inclined to make friends with his masters and confide in them, lives again through the scenes which he witnessed in his own home, sometimes in tears. He is very emotional and has a great affection for his mother.' The onset of puberty brought only a passing setback—a certain instability, ill-will and indifference—and by the spring of 1933 his conduct was so good that he was ready to leave the institution.

Unfortunately his home conditions were such that he could not return to his mother. Moreover, it was impossible to find him work under the roof of an employer as shoe-maker, which was the trade he had learned at St. Hubert. He was therefore placed with a baker in a charming little town in the Ardennes under the constant supervision of a probation officer. Six months later he stole a small sum of money from his employer, took train to Brussels and went to see his mother who refused to take him in (she was showing increasing signs of mental derangement). After spending a night in the open the boy gave himself up to the police. He was questioned by the children's judge and sent back to St. Hubert under a simple order made possible by the



flexibility of the judge's powers already alluded to.

Since then the boy has changed. He gives proof of bad tendencies, is becoming arrogant, a boaster, and intractable. It appears that the failure of his attempted truancy and, above all, the reception accorded him by his mother, have broken his confidence in himself and in life. Such are the last reports we have of this young man. He has too many qualities both of heart and of mind for us not to hope that, in spite of everything, he may take heart again if those who are educating him are able to show him the necessary sympathy and understanding.

The children's court will soon be celebrating its twenty-fifth anniversary in Belgium. We have practical proof that the principles on which this organization is based are excellent. Therefore the reforms proposed by specialists, which are being considered at the moment by a commission under the Ministry of Justice, suggest no changes in the structure of this institution. Here are the points already recommended by the ministerial commission:

1. The admission of women magistrates to deal with children's cases.
2. The improvement of the professional quality of probation officers by increasing the number of paid officers and by raising their salaries (at the present moment a court so important as that of Brussels pays only six of its probation officers out of a total of five hundred. The rate of pay is so poor that, in spite of the instructions of the Ministry of Justice, it is almost impossible to attract officers with social science diplomas or similar qualifications).
3. The creation of a women's police force, to deal with matters concerning women and children.
4. Raising the age limit of all the juveniles concerned to twenty-one in the case of paternal correction (since parental responsibility lasts until this age in civil law).
5. Wider preventive services for those juveniles who are morally neglected. This last recommendation would merely legislate for a growing tendency in many children's courts to act as a

purely protective agency, concerned less with the misconduct of the minor than with the fact that he is in a state of material or moral abandonment.

In conclusion we will give one example of this protective activity. Lisette was only nine when she appeared before the children's court in Brussels for infringement of the compulsory education act. She was an intelligent and studious little girl, very thoughtful and of a fine probity. Her irregular school attendance was entirely her mother's fault. The latter was a charwoman, sickly, and a widow; she had had six children, the youngest illegitimate. She looked after her children very ineffectually so that the judge had already been obliged to remove two of them from her care on account of vagrancy and lack of discipline. Only Lisette and the baby lived at home with the mother, whose meagre earnings, eked out by public assistance, were hardly enough to make both ends meet.

The medico-psychological examination, which took place before the judge saw the child, revealed general physical debility and an infection of the eyes and scalp. Her intelligence was normal. The judge sent the child to a home on the outskirts of the city, which takes in about twenty children who are either orphans or neglected. This home is very successful in avoiding all the drawbacks of the common run of orphanages. It provides the children with a family background and sends them to the ordinary state school in the district. Lisette earned nothing but praise for her conduct and diligence during the next few years. Unfortunately her delicate health has interrupted her studies several times, but she has had careful medical attention. Her eldest brother came to see her regularly; an uncle took her into his own home during the holidays; as for the mother, she has disappeared entirely. At fourteen Lisette went to the vocational guidance bureau, as do all the other children from this home, and was advised to undertake clerical work. Three years later, after eight years of education and under the guardianship of the children's court, the girl seems to be well prepared to face life: she works well, for she is intelligent, conscientious and accurate. She is determined to make her own way in life and has a good influence on her companions.



# In the U.S.S.R.



**T**HE U.S.S.R. had a bad inheritance from Tsarist Russia in the matter of juvenile delinquency. There had never been any machinery for dealing with child delinquents, and the new republic found itself immediately faced with an acute and widespread increase of youthful criminals. In the imperial and civil wars and the appalling conditions of famine, disease and chaos which accompanied them, populations had been uprooted and countless children orphaned, lost or abandoned. Of these strays, the physically or mentally weak children died; the strong survived—as criminals. Well-organized bands of children lived by theft and drug or liquor trafficking. They did not stop at murder. They terrorized the adult population.

These desperate bands of waifs were rounded up with great difficulty by the Cheka (the political police of that period) and placed in

## Noel Brinton, B.A.

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homes, from which they generally broke loose. The long period of hunted life that they had led made them extremely intractable. But Dzerzhinsky, the able head of the Cheka, saw in these young ruffians potential citizens of the highest value. With his encouragement, one of his men founded the Gorki Labour Colony at Bolshevo, a village about sixty miles from Moscow.

He did not try to break up the gang he had captured, realizing that the gang was a valuable social unit, its members showing enterprise, capacity for hard work, intelligence and mutual trust and good faith. This police-officer-psychologist first handed out to the children good clothes (a rarity in those days) and then sent them with money into Moscow to buy supplies. 'But we shall sell our clothes and run away!' said the children. 'How can you trust us?' 'If you sell your clothes you won't get new ones; you'll be worse off', was the reply. All the children justified the faith put in them and returned with their new clothes and the necessary supplies within the appointed time.

At Bolshevo workshops were started which were mechanized as the colony developed. It became self-supporting. Both boys and girls were admitted and villagers worked beside them in the workshops. The community was self-governing. The police official in charge and the other adult staff—pedagogs, doctors, and so on, took part in the general meeting—the parliament—but had no authority other than that commanded by their character, knowledge and experience. On the decision of the general





Kolya, who used to spend most of his free time riding on the footboard of trams

meeting new members were recruited from the prisons. Wisely, only a few at a time were admitted, so that the new society should not be swamped by anti-social elements. The 'parliament' expelled colonists for drinking or drug-taking. They felt strongly about this because most of them had been drunkards or dope-takers in their time. It registered marriages and divorces. It had members up to twenty-five years of age. There were no guards or barriers and only about 5 per cent of the colonists ran away in a year.

The community lived through rough times. It has changed with the changing needs of the country. It has just celebrated its tenth anniversary with justifiable pride, since so many of its former inmates have become outstanding workers and specialists. It now takes young thieves between the ages of 18 and 25 from the houses of correction (prisons). Perhaps it would not now be true to say that the colonists are in the main particularly fine types. There is no need

now for any of the most gifted young people of the U.S.S.R. to take to theft for a living. Some of the present inhabitants of Bolshevo are children of the criminal class that has not yet been 'liquidated', or of unregenerate capitalists, who have taken to crime rather than to work. Others—excellent workers sometimes—for obscure psychological reasons have a leaning towards theft. Bolshevo gives them a milieu with support, guidance, understanding, and fellow-feeling, but without isolation from ordinary society. Its existence shows the recognition that offenders under 25 are immature and highly plastic. But Bolshevo has ceased to be a children's institution, except in so far as the marriages within its precincts mean that children are born and educated there and, of course, have their appropriate establishments. A crèche was already in existence in 1928.

The acute problem of waifs was ended by 1928–1929, though the early trouble of collectivization—the revolt of the 'kulaks'—revived it in some measure. Families were transplanted, children abandoned; kulak fathers turned against pioneer children. A decree of May, 1935, on the liquidation of child vagrancy showed that the evil still persisted.

Meanwhile, the enormous preventive work of the schools and other children's organizations has not been fully adequate to deal with all the problems of the rising generation. It was only by 1931 that schooling could really be made compulsory and then only for a short period of the child's life. In a decree of this time, it was emphasized that parents are responsible for their children—which shows the growing stability of society. But in point of fact, many parents were far from responsible. Child delinquency was dealt with by the Commissions for the affairs of immature lawbreakers. They had to investigate children's crimes and get the child criminals or hooligans under organized care.

Young people under 18 were not had up before the courts. It was held that they required control and guidance—facilities for development. If they took to crime, it was that these requisites had been lacking. But *Pravda* accuses the Commission of sentimental inefficiency and says that the tough young hooligans with whom they were supposed to deal, alluded to them contemptuously as 'bad aunties'. Their



work had degenerated into reading out long moralizings to the delinquents and then falling back on the fact that the parents were really responsible and returning the young offenders to the care of the parents—which was, in effect, returning them to their old life. Meanwhile, parents blamed the teachers and social organizations responsible for the care of the young for the children's criminality, and the teachers tended to blame the parents.

This trenchant criticism is typical of the growing pain period of Soviet society. It represents one side of the picture only. However, the weak Commissions were abolished last year and juveniles between 12 and 18 detected in robbery, violence, inflicting injuries, and murder, were to be brought to criminal judgment; were to be held responsible and to be submitted to all measures of criminal punishment. Very strong measures were to be taken against those employing juveniles for crime and begging. 'Having read this edict', comments *Pravda*, 'every parent, guardian and educator must resolutely think over and test his watchfulness with regard to the child in his care. There is no joking with the law.' There has been no pronouncement as to the establishment of children's courts, but *Pravda* foreshadows these.

Meanwhile, reports of the Soviet Civil Courts show them to be much more like the ideal children's court of other countries. That is to say, there is no uniform and ceremonial, and proceedings are simple and homely. Again to quote *Pravda*, 'the Soviet Court which considers in its investigations and in its sentences the class, educational and every personal peculiarity of the accused, will consider the peculiarities of Youth also'. It is true that anything affecting the accused is admissible as evidence and should affect the judges, whose main qualification is experience of social work.

A year after the publication of this edict, the Procurator General of the U.S.S.R., Vyzhin-

sky, was able to comment on its effect. He said that it must be taken in conjunction with the edict of May, 1935, on the final 'liquidation of Child Vagrancy'. He reported that district after district showed a progressive reduction of child crime. In his opinion, last year's edict has on the whole been correctly applied. Child delinquents from a criminal milieu have been deprived of liberty, which means that they have been placed in so-called labour colonies.

'These are decidedly Educational homes', reports a body of German Social Investigators. The staff must treat the young people with loving care and delicacy. General education is given, and vocational training according to the young person's choice. Advanced education is open to him. The longest sentence is 5 years, and this is conditional. As soon as the young delinquent shows that he is aware of his crimes against society, and that he wishes to compensate, his term is shortened. These homes are not new; but the decree of 1935, implied certain changes in them. A further decree arranged for the guardianship in collective farm and workers' families, under the control of suitable social organizations, of orphan children up to 16. This means that orphan children with well-balanced characters are able to get the advantage of normal family life, which, contrary to



—now works with great interest in the electrical laboratory of 'the Soviet School'



many reports, is highly valued in the U.S.S.R. The residential institution is then able to concentrate on those young people who are not susceptible to ordinary control, and need the constant skilled care of the appropriate staff of specialists.

The continued existence of serious juvenile delinquency is not surprising in a country of rapidly changing conditions where the tradition of universal child education, nurture and protection is newly established. It must not blind us to the successful preventive work that is being done. This represents an immense and quite new structure, built by specialists who are familiar with all the best models of other countries as well as the intimate and extensive social research in their own. All children's mental and physical health work is directed and co-ordinated by the Institute for the Care of Health of Children and Adolescents. A network of child guidance clinics and child psychological research institutes has been established.

Teacher training includes the theory and practice of social investigation and 'pedology', the study of the growing child. The whole organization favours the closest co-operation between school authorities, teachers, doctors, child clinic staff and the pioneers, parents committee of co-operation and the home. (The children's organization is often compared to the boy scouts, but for both sexes, and of much wider social and moral significance.) The school 'pedolog' or psychiatrist is becoming almost as universal as the school doctor. He must investigate the problem of any 'difficult' child.

Altogether a number of people may concern themselves with the affairs of an anti-social child without any suspicion of unwarrantable interference. Very satisfactory results are quoted. The case of Misha, brought up at a teachers' conference last year, is illuminating. He was about 10, the pupil of the 2nd class in a primary school where he had earned the reputation of a persistent thief and hooligan. Though he was not a pioneer, the leader of the pioneers took an interest in him, visited his home and found out that his stepmother wished to place him in an orphan home. His father, too, was hostile and admitted to beating the boy. His own brother and sister had left home. No one cared for him. The pioneer leader sought

out the brother and sister and explained Misha's bad position to them. He managed to rouse the family. Even the harsh father was moved. He made a special table for Misha's homework, and the boy, feeling the support of the pioneer organization, began to improve. 'Prolonged care will be necessary, for, of course, sudden transformations do not occur', comments the 'People's Teacher', but at all events the positive process has begun.

Sonia's case was taken up by the pedolog and is quoted in the report of a special investigation. She was a girl of 12, in the 4th class. She played truant and complaints were made by neighbours of her thefts. The pedolog discovered that Sonia was being led astray by an older girl living in the same block of flats. They stole to go to the pictures and buy sweets. The pedological consultation decided that Sonia needed to be switched on to active social work. (Social work, as it is called, is a very important part of school life.) She was asked to take charge of the youngest class in its evening club activities at school. This involved preparing didactic material for the children in advance, and kept her very busy.

The sense of responsibility had the desired effect on Sonia, and later she took on more work of this type on her own initiative. Other cases quoted were not so simple of solution. The research above mentioned, conducted by the Moscow Institute of Psycho-neurology and Psycho-hygiene, divided difficult children into 4 main groups:

- (1) The mentally retarded.
- (2) The neurotic (associated with present or past bad home and physical conditions).
- (3) The psychopathic.
- (4) Those with nervous disorders—e.g., epilepsy, psychosis.

Children studied were placed for treatment and education as follows:

- (a) The mentally deficient in special (auxiliary) schools.
- (b) The backward to special classes in ordinary schools.
- (c) A delicate child (spoiled by its widowed mother) to remain in the ordinary class, and an individual approach to be made to him.
- (d) Neurotic children to the sanatorium school where they can do suitable lessons and lead a wholesome and restful life.



(e) The psychopathic to the children's mental hospital, where lessons are also given and occupational therapy has been found very successful.

This does not exhaust the possibilities. As far back as 1931, the form filled in for each child sent to one of the child guidance clinics in Moscow showed 13 different types of institution to which a child might be referred. Special schools of the 'long day' type for neurosis and mentally retarded children have been very successful. The child is at school and hence under the care of experts for most of his waking hours, but sleeps at home. In all special schools, children's homes, sanatoria and mental hospitals the groups are small, so that individual attention can be given freely; there is less fatigue for the children, but they are not isolated.

The outstanding features of all the child care work are its scope, flexibility and co-ordination. There is the greatest possible chance that the difficult child's problem will be correctly diagnosed, and the greatest possible control of his circumstances. Errors in diagnosis and treat-

ment are probably frequent, but the amount of research and broadcasting of results in publications, conferences and training courses, make one very hopeful of future developments.

The organizations described are not isolated experiments, run by a few devoted pioneers. They represent the carefully thought out and constantly evolving policy of the Soviet Union with regard to its rising generation. There is no officially sanctioned child-flogging in the U.S.S.R. Parents may still err in this, but the teacher, the police official and the magistrate must know that beating is a punishment they have no right to inflict.

The Soviet Union is a vast and varied country. In Turkestan there are young people whose fathers only few years ago cut off their thumbs to make them better beggars. All sorts of evil customs have had to be rooted up by the forces of enlightenment. The organizations for the correction and prevention of juvenile crime are as widespread and as efficient to perform their delicate task as human and economic forces permit.

## In Vienna

M. Michalski and R. Krottendorfer

*Maria Michalski, Director of the Headquarters of the Organization,  
and Dr. Richard Krottendorfer, Probation Officer*

**D**URING its twenty-five years of work, the Vienna Juvenile Court Assistance Organization (Jugendgerichtshilfe) has undergone many changes, extended the range of its activities, and gathered a rich harvest of experience.

In 1911 a modest and experimental beginning was made at the 8th District Court, which had a special department for juvenile delinquents. Besides the founder and head of the institution, only two paid collaborators were appointed; they were helped by a number of voluntary workers. When, during and after the war, delinquency assumed ever more terrifying proportions, new legislation for minors and an extension of the Organization became urgently necessary. In 1919 the first Juvenile Courts Act

in Austria came into force. In 1929 it was expanded into the present law, which provides the legal basis of the Juvenile Court Assistance Organization. In consequence the Organization's tasks grew enormously, so that to-day twenty-two full-time paid workers are employed by the head office, as well as a large number of voluntary helpers. In addition, numerous clubs and organizations of all shades of opinion are co-operating with it in common work for young people who would otherwise be without protection.

Although the work of the Organization lies in a specialized sphere, it is directly connected with all questions of juvenile welfare and forms an important part of the total effort made in this direction.



The Juvenile Court and the Assistance Organization are intimately bound up with one another. The Organization has its quarters in the building of the Juvenile Court, to the great advantage of its protégés. Immediate co-operation between magistrate and probation officer is thereby possible; help and advice can be given promptly. At the wish of the Court, the Organization inquires into the causes of defective upbringing which have led to delinquency; at the same time the consequences of this faulty upbringing are officially established. Cause and effect are thus laid bare and appropriate measures can be taken.

The Organization has three main tasks. The first is to conduct inquiries before the trial, or to make proposals for action by the Court of Wards. Home and educational circumstances are ascertained and the magistrate is given as true a picture as possible of the offender's physical and mental development and the influences to which he has been subjected.

The second task is to attend the trial and give the magistrate any other necessary information supplementing the report. Observations made at the trial of the offender's character, his truthfulness and his attitude towards his offence, have to be taken into consideration in subsequent care work.

The third task is to take over the probationary supervision of the boy or girl after the trial and see that the steps decided on by the Court are carried out. We always try to give the sort of care that meets the needs of the individual case, and the work is designed to reach, not only the juvenile himself, but his whole family.

The Assistance Organization works with the continuous cognizance and support of the magistrate, so that both the youngster and his parents are instructed by the Court to give their fullest confidence to the educational proposals of the Organization. If the results of the inquiry point to deeper psychological or physical disorders arising from disposition or inheritance, the advice of a doctor or psychologist is recommended. On this thorough preparatory work, the magistrate bases his judgment of the case or his application of measures by the Court of Wards.

By the Acts of 1919 and 1929, not only juveniles who have committed actual offences are

brought before the Court, but also juveniles and children who are in danger of going astray through unfavourable environment, ill treatment at the hands of parents or guardians, neglected education and morals, or other circumstances. The work of the Organization is consequently far reaching and extremely responsible. Children of divorced parents on whose domicile no agreement was reached at the divorce proceedings, also come within the competence of the Court and fall to the care of the Organization. The scope of our activities is shown by the fact that in 1935 we had 9,334 young people to look after.

To understand fully the services of the Juvenile Court and the Assistance Organization to the imperilled youth of the country, a little more must be said about the system. The Juvenile Court Law rests on long experience by warm-hearted people with a real understanding and liking for the young. It pushes the idea of expiation into the background, and puts in the foreground the protection of young people who have made a bad start and their recovery of usefulness through understanding of the causes of their lapse and correction by appropriate educational means.

Under Section 13 of the Act of 1929, 'conditional judgment' came into force for the first time, with results for the young offender which cannot be overrated. This clause gives the magistrate the option of pronouncing the offender guilty but suspending sentence provisionally and ordering a period of probation of from one to five years. It depends on the offender's conduct whether during that period a penalty is inflicted or whether at its expiry punishment is dispensed with altogether. Only unimpeachable behaviour at home and at work authorizes the magistrate to remit punishment at the end of probation. This 'conditional judgment' does not injure the offender in his subsequent career as it is not mentioned in his certificate of good character.

A probation order assigns to the Assistance Organization the duty of protective supervision. For instance, the Organization has to advise young people and their parents in matters of education and employment and influence them in such a way that lapses shall not occur again. The Court has to be sent periodical reports of



the youngster's conduct, and if the advice and influence of the probation officer do not seem to suffice, a warning from the magistrate is interposed to add force to our work. Section 10 of the Act introduces a noteworthy boon to the young offender. The magistrate can declare him innocent and stop the case if in his opinion the juvenile was too immature to realize the wrongness of his act and if the investigations of the probation officer and the psychologist confirm this view. But in all cases the magistrate has the right to send him to a Home when this seems best for his development. For this purpose, the State has well-run institutions.

In matters of guardianship, the magistrate has extensive powers of intervention. He can restrict the rights of the father or of both parents if it is proved that they are unfit to have the care and upbringing of the child or if they have neglected it badly. He can take minors away from their parents and, even against their will, hand a child over to other care or to a Home. In milder cases, for example, where the child can be brought up by its parents without risk, the magistrate orders educational supervision, which has the same general effect as the protective supervision already mentioned.

If we look for the causes which bring young people into danger and wrongdoing, we shall find that there is always some connection with the individual's disposition, inheritance, upbringing or surroundings. We have already noted that, where questions of a medical nature arise, the probation officer co-operates with the doctor, the psychiatrist and the psychologist. If the causes of moral lapse are recognized in time, many a young person can be brought back on to the right track before he has committed any punishable offence, and if he has already committed one, a relapse can be prevented by suitable measures.

Special attention has to be paid to the environment and conditions of upbringing, since it is just there that city juveniles, such as the majority of those with whom the Organization has to deal, are exposed to special danger. It is not only the home circumstances that often have a damaging influence. Living in the streets brings the greatest peril. Through the economic situation a large number of young people are condemned to unemployment and live from day

to day without aim or plan. Many a youngster who is not bad by nature, but has fallen a prey to despair and indifference from having no prospect of work, is only too easily led astray. One difficult part of our work is to hearten young people and drag them away from the abyss towards which they were heading. Boys and girls who have lost all courage and all joy in life, who are unaccustomed to regular work, no longer feel any responsibility, and try to earn something by begging or making music in the streets, if by no worse means. The best way to save them is to find regular work for them, and the Organization has always laid great stress on suitable occupation.

The same questions arise with the dangers that threaten children while still at school. After talking things over with the teachers we try to find out the exact home circumstances, and so arrive at the real causes of going astray. They often lie as far back as childhood, even infancy. Illegitimate children, who, in our experience, constitute a high percentage of the delinquents, in many cases have unsuitable and often-changed foster parents whose influence is disastrous. If such children are legitimized subsequently by the marriage of their parents, a certain estrangement is apt to persist because the parents have usually not brought up the children themselves, and have approached a closer relationship with them comparatively late. This is often difficult to overcome, and is sometimes to blame for a child's going off the rails. Sad, too, is the position of children whose parents are divorced or who live in discord. Numerous cases have shown us that by getting involved in their parents' quarrels they suffer grave psychological injury.

In such cases, educational work has first to be done on the parents. Crushed by poverty and worry, embittered by rows with each other, they have no understanding for their children, and either do not concern themselves at all as to how they grow up or else trump up frivolous excuses for their shortcomings. When no sharper measures have to be applied, children whose home circumstances are dangerous, are sent in their free time to Day Homes (*Jugendhorte* and *Tagesheimstätten*) where they can do their homework with proper supervision and help, and enjoy suitable recreation. The children are thus



withdrawn from the influences of the street, offered games and sport and—what is very important—a control is exercised over their school work which is usually missing at home. This method promises the best chance of keeping such children on the right road and shielding them from the temptation to commit acts which, but for their tender age, would bring them under the rigours of the law.

School leavers are a great problem, whether already delinquent or only in danger. Openings for apprenticeship are few and only a small percentage of school leavers can get work. The Employment Advisory Office of the City of Vienna exerts itself in an exemplary manner and the Assistance Organization does what it can to find apprenticeships and other jobs for its protégés. But we often encounter prejudices and doubts on the part of employers which we have to dispel. If the lad or girl who has once strayed is met with trust and sees that his or her desire to improve is taken seriously, self-confidence and responsibility are awakened and in most cases the youngster can be reckoned as saved.

For girls it is a little easier to procure employment than for boys, as there are many openings in domestic service. But even with the greatest economic improvement it will be impossible to employ all our young people in industry and trade. It is therefore desirable that some proportion of those in towns should get accustomed to the idea of taking up agricultural work. We are not blind to the difficulties of transplanting them, but we regard it as an important part of our task to awaken in them a love for their native soil and to instil an understanding of agricultural work and the idea of settling on the land. This means teaching their parents as well, for it is often they who, whether from ignorance of the real state of affairs or from deliberate opposition, try to defeat our efforts.

The Assistance Organization co-operates with all attempts that are being made to cope with the problems of juvenile unemployment and makes a point of urging its protégés and their parents to avail themselves of those opportunities already provided. For instance, special mention should be made of the Day Hostels of the Youth in Need (*Jugend in Not*) group, in which unemployed juveniles can stay during the

day, get a simple meal and take part in games, lectures and lecture-tours. For those who have just left school, aged 14 or 15, there is the institution known as the 'Working Year' (*Werkjahr*). Those who apply have to bind themselves to attend regularly the courses, which recapitulate what has been taught at school, and give instruction in handicrafts and commercial subjects and, for the girls, in cooking and housecraft. For those between 16 and 25, there exists since 1933, the voluntary Labour Service (*Arbeitsdienst*), which was taken over last year by the State. Such work is done as would be too costly to undertake without voluntary labour. For lads there are road-making, water supply work, improvement of soil and the laying out of settlements; for girls, sewing, cooking, household and garden work. They are placed in camps, in some of which they stay only during the day, in others of which they can board. Their spare time is specially cared for: they receive instruction in many subjects, and have opportunities for music and games. The results are excellent. Many of our protégés have been refitted for life in society, and to these camps the recent reduction in crime is in no small degree due.

Before concluding this article, we should like to give a few examples of practical work done by the Juvenile Court Assistance Organization.

A seventeen-year-old locksmith's apprentice could not get over his father's re-marriage a year after his mother's death. The father, under the second wife's influence, treated the lad badly, and whereas Rudolf had never given any cause for complaint before, he now became hostile to his family and society and began to commit anti-social acts. He was placed under our supervision and put into an apprentices' hostel. His board and keep were paid out of the Court's fund, as the father was unemployed. Both the warden of the hostel and his employer are full of praise for his industry and conscientiousness. Outwardly he puts up a show of being tough and reserved, but he is really warm-hearted. With touching care he has looked after his younger brother who had remained at home and was heartlessly treated by the stepmother. Not long ago Rudolf came to us and asked for help for his brother who had run away from home. We have now got this boy into the same apprentices' hostel.



Another case is that of a girl on whom 'conditional judgment' was passed for petty theft. While under protective supervision she attempted suicide as she was expecting a baby and was afraid of her severe parents. The father wanted to throw her out into the street and afterwards have her sent to an asylum as presumably insane. The father of the expected child looked like deserting the girl in face of all this trouble. The probation officer succeeded in calming the distraught girl and reconciling her with her parents and fiancé. The young couple are now happily married and the grandparents share their joy in the child which was born.

A very recent case was that of a sickly girl of seventeen, who was made to do all the hard work at home and maltreated by her stepmother, a violent and terrifying person, who tore her hair out by the roots. After a wretched childhood, she was sent, at fourteen, into domestic service in the country. Through ill-health she lost the job and returned home. Underclothes, dresses, shoes, even a ring which she kept as her only

remembrance of her dead mother, were taken from her and pawned. She was forced to do all the roughest housework and was mercilessly bullied by her stepmother. The father was completely indifferent to what went on. The magistrate sentenced the stepmother to severe punishment, and, through the Assistance Organization, helped the girl to get her possessions out of pawn. A gratifying sign of public readiness to help was that several people replied to a newspaper announcement, offering monetary help and volunteering to take the girl into their houses as a helper.

A large number of cases could be cited to show the sufferings and perils to which our young people are a prey and the way in which care organizations are combating these evils. The Assistance Organization has no light task, but it has the great satisfaction of seeing tangible results in the young people whom it is able to rescue from need, despair, mistakes and crime, and enable to become useful men and women and good citizens.

## In Paris

Olga Spitzer

*Organizing Secretary to the 'Service Social de l'Enfance en Danger Moral' attached to the 'Tribunal pour Enfants et Adolescents de la Seine'*

THE Court for Young Children and Adolescents, instituted in France by the laws of 1912, began to function in 1914. These laws, inspired by the ideas and achievements of Judge Lindsay of Denver, were designed to replace the stern measures hitherto taken with the delinquent child. Up till then he had been punished according to the gravity of the fault he committed; thereafter the child himself rather than his offence was considered, and educational measures were taken. The magistrates of the Children's Court have an important and beneficent rôle to play in the lives of these children, most of whom have been morally abandoned. The magistrate intervenes in the life of the child:

1. When the child has broken the law and is brought to the Court;
2. When his parents complain of him and demand paternal correction; or

3. When he is neglected or ill-treated, and his case is brought to the attention of the public prosecutor (for the right of guardianship to be withdrawn or for an order to be made against the parents).

When the magistrate is called upon to intervene, it is not merely a case of the child being in moral danger, but of an acute crisis in his life. The magistrate must, therefore, know a good deal about the child he has to help if he is to adopt educative measures suggested by the social service. He must know all about the child's environment and the influences to which he has been subjected, and should have available a number of educational facilities so that he may select the one which will be best suited to the needs of the particular child.

The laws of 1912, however, did not provide for all these contingencies and the magistrates still have only very limited means at their



disposal. Up till 1923, they had only the police through whom to make enquiries; and the police can hardly be considered qualified to go into the causes and problems of a child's or adolescent's maladjustment (physical and mental instability, lack of care, understanding and affection, ill-treatment, the evil influences and so on).

In 1923, two magistrates of the Children's Court, President Aubry and Judge Henri Rollet, who had long been aware of the deficiencies in the means at their command, founded with the aid of private enterprise the Social Service for the Protection of Childhood in Moral Danger (*Le Service Social de l'Enfance en Danger Moral*).

The founders felt that such a service, having once proved its worth, should become an integral part of the machinery of the Children's Court. Up to the present time, the State makes use of this service, but it is still carried on through the good will of private individuals and its existence is not assured. Nevertheless, it is important enough to merit consideration here.

It was started in 1923 with a single social worker and one of our most eminent psychiatrists generously gave his help, examining the children once a week in a room lent by another social organization. But the Service now has a building of its own, specially constructed for the purpose. There, medical-psychiatric consultations are given three or four times a week, and vocational guidance examinations once; there also the twenty-eight professional assistants work when they return from making their enquiries and visits throughout the Department of the Seine. They receive the families there and also the children they are helping, and write out the case histories which are typed by the secretaries and retained until required.

A series of auxiliary services also functions from the building in the Rue du Pot-de-Fer. Ladies who give their time voluntarily, give lessons to those young children and adolescents who are backward and to others who wish to extend their studies. There is a circulating library which is open regularly. In addition, there is a group of voluntary workers who meet once a week to make and alter clothes for these young people.

Between May, 1923, and May, 1936, the Social Service for the Protection of Childhood has

examined the position of 10,023 families, that is to say more than 20,000 children and adolescents. Each year help is given by the social workers to about 1,300 families, that is to say, more than 2,000 young children and adolescents.

The work of the organization is divided into two parts, both of equal importance: one is that of study and documentation, the other, that of the care and education of the child himself.

The social workers of the organization act as a liaison between the magistrate, the child's family, the child himself and the various public and private institutions specially concerned with children. Their function is three-fold:

1. To make social and family enquiries about the child and his environment, including medical-psychiatric and syphiligraphic consultations, to prepare for the magistrate a detailed history of the child and the real causes of the problems to be solved;
2. To propose solutions for the consideration of the magistrate (educational measures, change of environment, special care, etc.);
3. To carry out the measures adopted, and, in particular, to exercise a friendly supervision and a prolonged educational influence on the child and his family.

The first branch of the work of the Service has been organized in connection with the magistrate who decides about paternal correction. The Paris magistrates have extended the idea of paternal correction which was begun in a very narrow sense, so that they can now procure for certain children treatment and special methods of re-education, and for others, protection against exploitation on the part of their parents.

The second branch is that dealing with serious cases of neglect by the parents. The social worker helps the magistrate over the protection of children who have been brought to his attention, as being ill-treated or in danger. The magistrate, with the information secured by these assistants, decides whether the parents shall forfeit all claim to their children, or whether, by exerting strong influence on the parents, the situation of the child can be improved. Frequently, thanks to the authority of the magistrate and the influence of the social worker, the parents can be persuaded either to accept his advice as to where the children should



*This book received the unique honour of a double-page and highly appreciative review in the TIMES LITERARY SUPPLEMENT of April 18th.*

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The appearance of a new book by the Quennells invariably excites interest and arouses curiosity. But as the industrious pair had already last year brought their famous '*History of Everyday Things*,' down to the present time, from its start in the old Stone Age, it might be wondered what there was left for them to tackle. But the authors felt the weight of a parting message—they were anxious to unfold to the younger generation, and indeed the older, what is involved in being an Englishman, how the conditions of citizenship of the British Empire fit into the complexities and perplexities of modern civilization.

Mr. and Mrs. Quennell are too acute observers not to realize that all the present is rooted in tradition and the past, so to each chapter is attached an informative historical summary, with notes and figures. The authors' message is one that will appeal to and be found helpful by, every Englishman and Englishwoman, and its practical utility to teachers and the youth in their charge will be unbounded.

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be placed, or to make the necessary effort to look after the children better; and the family continues to be supervised by the Social Service.

The third branch of the work of the Service is to make reports to the examining magistrate of the Department of the Seine on certain juvenile delinquents.

In addition to the facilities for investigation in Paris, the Service has had, since 1929, a house for psychological observation and treatment, 'Le Foyer de Soullins', at Brunoy, Seine-et-Oise. This is for children who need to be taken away from their customary environment for observation or for those who present educational problems which their teachers have been unable to solve. At Brunoy, they are cared for as in a family and they lead active lives suitable for their particular ages—classes, gymnastics, play, work in the house and garden. After a period of observation, made according to modern scientific methods, lasting from two to six months, the most appropriate method of education is advised. Some children are sent to institutions or placed in families; others (about twenty-five

to thirty in number), for whom a few months' treatment is not enough and who need a longer period of individual re-education, are kept and treated at the Foyer in two small groups.

The Social Service for the Protection of Childhood, together with the Foyer de Soullins, forms an organization competent to the needs of the Court. Its great drawback is its limited size. In a Department such as that of the Seine, the magistrates need about seventy-five social workers to exercise an educational influence on the children and their families. Through the Social Service they have but twenty-eight who are properly qualified. The Juvenile Court also makes use of some smaller services who have but three or four qualified workers; the others are men and women who are good enough to give up some of their own time to making enquiries and visiting families.

Much good work is being done by them, with very happy results. On the whole, the work done in France is almost entirely due to private initiative but the help of the State is absolutely indispensable if the work is to go on.



# Emotion and Expression

Fritz Wölcken, Formerly English master of the Odenwaldschule



One

HERE is a series of photographs of a child, aged 3.7 years, listening to a fairy-tale. As the child was quite used to a camera there is no restraint in the little girl's reactions, and she uses face, hands, and indeed her whole body to give adequate expression to her emotion. It is, however, not quite correct to speak of the child's reaction since the story—it was the fairy-tale of Snow-white and Rose-red, told in a simplified way—is her favourite story and has been told not once but many times before, until it was known word by word. It is even probable that such a complete abandonment to emotion as is shown in these photographs is possible only when the story is known very well, and when the various situations can be anticipated without any fear of the unknown which is so marked in small children.

The first three pictures show the little girl listening to the story being announced, to the time-hallowed phrase: 'Once upon a time . . .' and to a description of the idyllic situation in the cottage. Number two is of particular interest, the very fact that the story is not a new one, that the ground which will be covered has no unknown pitfalls, is the cause for the child's delight; she recognizes the beginning and feels safe of the immediate future. Repetition to the

point of boredom and beyond, that curse of the club room, if nauseating for the grown up, is the delight of the small child, a fact which is not infrequently overlooked by people who think that what must be boring to themselves must necessarily bore the children as well. Young children at any rate do not want to hear new stories, but the old favourites again and again, the reason being, of course, that the whole world, of which they have only a very limited experience, stretching over a few years, is so new to them that they will cling to any known features which will give them a sense of security. In fact, Gilbert's tag is not correct and *all* children are born conservatives, though they may very quickly become young liberals or even communists. The wise adult will make a special effort to give the young child as much sense of security as possible; the delight shown so clearly in our photograph will be his reward.

Pictures 4 to 6 show the child's anticipation of difficult and unpleasant situations in the story; the dwarf makes the child at first uneasy (Number 4), then gasping with horror (Number 5), and at last the child cannot hold on any longer but interrupts the tale with an exclamation of disgust at such a character (Number 6). It should be noted, however, that this exclamation does not follow the climax of the tale, but precedes it; the child anticipates the next step of the story and exclaims, always at the same moment, whenever the story is told: 'And now the nasty thing comes!' This refers to the dwarf offering the two young children to the bear, and the identical words were always used at the beginning of this episode. Picture 7 then shows how the happy conclusion of the fairy-tale brings back laughter, and, of course, the inevitable request: 'Tell it again!'

In conclusion, it may be said that such complete identity of emotion and expression seldom outlasts the kindergarten stage, that it is extremely rare in children over 13 or 14 years, and that such a direct expression of emotion in an adult would be called 'childish'.





Two



Three



Four



Five



Six



Seven



# Dutch Regional Conference

Utrecht, 14th-20th April 1936

Arthur Hewlett

**A**BOUT 700 delegates attended the first Dutch Regional Conference of the N.E.F., and some 200 new members enrolled in the Dutch section of the Fellowship, a three-fold increase in its membership. This is one measure of the success of the conference from the point of view of the Dutch organizers. The English group looked for no tangible results such as these, but they, too, will look back upon a memorable conference: memorable because of the influence of the president, Kees Boeke; for the charm of Utrecht in changeable weather; for the queerness of the conference headquarters (including a railway station which must be rather bleak without a conference); and for many personal relationships established.

Main lectures addressed to the whole of the community were the basis of the programme, but as these are to be published soon in an English report\* this account will not attempt to reproduce their substance. Perhaps the most noteworthy feature of the whole series of fourteen lectures by speakers from seven countries, was the impression of underlying unity which they made. The problem of 'Learning to Live Together' was considered from many points of view, sociological and biological, as well as educational. If no ultimate solution was propounded, each contribution reinforced the idea that both school and society must be, as it were,

'un groupe d'individus rassemblés en vue d'une tâche commune répartie de telle sorte que tous, ayant la claire vision de l'ensemble et désirant son accomplissement du même coeur, articulent l'un à l'autre leurs efforts différenciés pour l'exécution finale'.

English members were specially disappointed

that neither Lord Allen nor Mr. S. H. Wood was able to make his promised contribution to the discussion. But the whole conference was fortunate in their substitutes, Mr. Wyatt Rawson, who spoke on 'Freedom, Authority and Leadership', and Miss Rendel of the Caldecott Community, whose subject was 'Living with our Children'. These two had important points in common: the need of children for a stable ordered background to their lives, and the importance of sincere and trustful relationships between adults and children. For me, the conference has confirmed the idea that in Mr. Rawson's title lies the secret of living together, only the order must be changed. There must be first freedom, then leadership, and authority will follow.

There were difficulties in the matter of translation which made it impossible to appreciate fully some of the addresses. Silence rooms were provided giving a view of the speaker in the main hall, and in each a translator listened by means of earphones and interpreted to those who could not follow the original. In one room at least, the arrangement worked excellently, for we could just hear the drone of French as ceaseless as the flow of Dutch outside. None, however, could be found to give a fluent English rendering, though our warmest thanks are due to Dutch friends for their efforts. 'An argument,' said some, 'for the general adoption of Esperanto.' 'An argument,' said others, 'for finding at least one Englishman who can understand the language of his hosts.'

Formal discussions on the main themes were not very profitable owing partly to the language difficulty and partly to the large numbers present. In smaller groups, needless to say, there was plenty of spontaneous discussion and exchange of experiences. The lunch train, and especially the excursion buses, were a modern babel.

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\*To be published in June by the New Education Fellowship under the title *Learning to Live Together*. Price 2s. 6d. or 2s. 9d. post free.



'Learning to Live Together' was the theme of the conference, and the organizers did not forget to make us learn by doing. Lunch was a common meal taken in a Diesel train, where we were arranged by 'the nature of things' in twos and fours for talking. We sang together at many of the lecture sessions. Leaflets were provided in four languages, and each delegate, I presume, sang in his own, as I did; but the total result, if one stopped to listen, was homogeneous and indisputably Dutch. On one evening there was a social gathering with songs and merrymaking of a kind which seems to have been lost in England. Surely the Maliebaan station had never witnessed such gaiety! Some of our English members had also the good fortune to be the guests of Dutch people during the week, and were most kindly and hospitably entertained.

Two days were devoted largely to excursions. On Friday the lunch train moved for once and took us to The Hague. We visited the Peace Palace and heard an account by its librarian of the nations' painful efforts to 'learn to live together'. Afterwards we went to the 'Dalton' high school, an imposing and very expensive building planned for individual work. On Sunday, at Bilthoven, we saw the antithesis of this extravagance in Kees Boeke's own 'Workshop Children's Community', and then visited the Maarten Maartenshuis, an international youth hostel at Doorn. The two excursions also revealed the loveliness of the Dutch countryside, the wooded hills of Doorn being something quite contrasting and unexpected.

A third occasion for pure recreation was a concert given by the Utrecht municipal orchestra, with a large choir of school-children. The singing, especially the children's first entry in a chorus from the 'Meistersingers', was a memorable experience, and the whole concert an impressive example of co-operation between children and adults.

In the Maliebaan station a good exhibition was arranged of children's work, mostly from Dutch schools. English work was represented by pictures from London elementary schools. I can hardly describe the exhibition, but it can be said that it aroused a great deal of interest. Several films of school activities were also shown.

The conference ended on Sunday evening on a serious note with the President's address on 'Individual spiritual life as a condition for living together'. Its results cannot be assessed. Two formal steps, however, were taken. In the first place, the Dutch section of the Fellowship was formally inaugurated with 310 members, and plans were made for active work throughout Holland. Secondly, at a meeting of about 40 teachers on the final Monday, the following resolution was passed: 'This meeting of heads and teachers of progressive schools in various lands, convinced that it is desirable that steps should be taken to bring together progressive schools in different countries, welcomes the intention of the New Education Fellowship to revive its International Association of New Schools and promises its help and co-operation'. Conference members will carry away with them many thought-provoking ideas as well as the happiest memories of their stay in Holland.

# **five psycho-analysts on the bringing-up of children**

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## Parents' Article

# Vocational Guidance : The Role of the Careers Master

H. E. Rubie

Careers Master, Dulwich College

One day (the tale's by Martial penn'd)  
A father thus addressed his friend:  
'To train my boy, and call forth sense,  
You know I've stuck at no expense:  
I've tried him in the several arts:  
(The lad, no doubt, hath latent parts)  
Yet trying all, he nothing knows,  
But crab-like, rather backward goes.  
Teach me what yet remains undone;  
'Tis your advice shall fix my son.'  
'Sir, (says the friend) I've weighed the matter;  
Excuse me, for I scorn to flatter:  
Make him (nor think his genius check'd)  
A herald or an architect.'  
Perhaps (as commonly 'tis known)  
He heard the advice, and took his own.

JOHN GAY (1688-1732)

Gay's 'friend' finds his modern equivalent in the 'careers master' now appointed by many schools to study the vocational interests and abilities of pupils and to advise them in the choice of their future occupations. To him, puzzled parents and undecided children may turn for help in selecting what Robert Louis Stevenson termed that 'true sphere of life which is proper to their talents and instincts and which will make them best contented in serving mankind with a healthy and becoming service.'

Here are the random thoughts of a careers master after some experience of the work of this new profession. First, that he must not expect to be able to suggest and find a suitable career for every boy who consults him. Some boys have strong natural bents, which direct them unerringly to some particular calling, but many of them have latent aptitudes which develop later and make it quite impossible and

even dangerous to attempt to label them prematurely and to settle definitely upon a career while they are still of school age. Secondly, he must have a very thick skin; he must be prepared to see many of his most brilliant and inspired suggestions rejected; his sound and considered advice completely disregarded. Many parents are like Gay's 'father':

Perhaps (as commonly 'tis known)

He heard the advice, and took his own.

His chief aim should be to build up desirable sentiments in the minds of his pupils in regard to their outlook on the work of adult life, to kindle their imagination and so to provide incentives to work hard towards some definite goal. One of the most important parts of his work must be to teach them that during their last years at school they ought to be looking forward to 'starting a career' rather than merely to 'finding a job'. Without seeming to be too highflown in ideas, he might encourage them to take the attitude that life is meant to be lived in a way that will develop and use their best potentialities and that they should choose a congenial career in which they will be more likely to be living for their work rather than just working for a living. He might point out that a wise choice will bring interesting, happy and useful days rather than dull, drab and desperate ones; that it will also decide the kind of personal contacts they will make and even the way in which they will be able to spend their leisure hours.

The problem of choice should be tackled early. Many children put off thinking about a career until the last school term; appointments boards at the universities tell of some undergraduates who do the same. The less the scholastic success of the child and the poorer the financial circumstances of the family, the earlier



ought the question be thought out. In most cases some general decision should be made before serious preparation for public examinations is begun, lest it be found too late to train for some coveted profession because vital preliminary studies have not been completed or examinations have not been passed in the required subjects.

### The 'Vocational Illiteracy' of Children

It is difficult for a young man to make any satisfactory choice between callings, for the very simple reason that he does not know what those who are called to them have to do. This is one of the first things that will strike the newly appointed careers master. Very few of the boys who come to him for advice have any real knowledge of the actual demands which will be made upon them by the occupations which they are considering. They know little enough of the daily work of their own fathers. My own tests with boys of 14 to 16 years of age showed that the majority of them had very vague ideas indeed of what their fathers did day by day; their answers showed that the information had been picked up from scraps of dinner table conversation. Fathers appear to be politely reticent about 'talking shop' and probably confine themselves to golf or the income tax.

This difficulty is not easy to overcome. School visits to factories, and so on, by parties of boys to see for themselves the sort of work in which they are interested, help by confirming or checking such interest; talks on various careers by men enthusiastic in their businesses or professions, and still young enough to remember their own early difficulties, are also useful. But perhaps the best bridge over this gap between school and the outside world is a careers master who has not been a teacher all his life; who has himself had some business experience, and who has taken care to keep himself in touch with modern trends and developments. And here is what I regard as the true role of the careers master; to have the knowledge which puts him in a position to supply information about the duties which the different callings require.

In this work he should be aided by a comprehensive careers library of pamphlets to which he may refer enquirers for further up-to-date information. Yet he must be more than a mere

reference librarian. His aim should be to bring the boy's ambition or indecision down to hard facts, to put these in front of him fairly and to show him how he may set about thinking out his own problem on the best lines by taking a wider view of the whole question than that with which a boy usually approaches it.

Children may make their first choice of career for what seem quite casual and irrational reasons—a vague interest, a feeling that they will like the work. This may be due to some early experience in life, some urge from the unconscious.

'We choose our callings according as we have heard this or that praised or despised in childhood.' *Pascal*.

Close questioning of a boy of 13, who declared that he wanted to be a doctor, revealed that his admiration for the medical profession had been caught by the unquestioning way in which everyone in the household obeyed the doctor's orders. Careers masters will meet during the course of their experience, many wrong-headed forms of choice; the compensatory one of the weakly myopic boy who wants to become an aviator; the desperate choice of engineering by a boy who has failed in school work and wants to show that he can do something with his hands if not with his head; the 'open air' choice of most healthy boys who are thoroughly tired of sitting indoors as our present schooling methods have required them to do. He will learn to discount these ambitions and inclinations and lead the boy to look upon the matter in a more common-sense way.

### Methods of Guidance

Coming now to the actual method which can be adopted in suggesting a suitable career. Having gathered all the available and pertinent information about a boy by consultation with his parents, his form-master, his house-master, and by interview with the boy himself, a process of elimination must be embarked upon. A discarding of the impossible and unsuitable, and a turning of attention to the practicable and the congenial. Each boy's problem is unique in the matter of intelligence, inclinations, capacities, temperament and more materially in the amount of money which is available for further training, but in each case it should be possible



to make a reasoned guess as to the type of work which will be most likely to suit most boys who come for advice. He must not expect to find the perfect niche for each one; there is no such thing. Like most decisions the boy will have to make in life, it must be based upon probabilities, not on certainties.

A man may be suited to his work in five main ways; in physique, in health, in intelligence, in special talent and in temperament. Before attempting to advise, therefore, it is useful to attempt to assess these five aspects of a boy's capabilities and personality.

Here a doctor's certificate is useful. Lack of physique may indicate light duties, but poor health does not point to clerical work, which needs fitness, but rather to some outdoor occupation.

### Intellectual Ability

Success in school work, depending as it does upon several other factors—liking of the academic subjects or practical subjects studied, verbal ability, practical ability, application and so on—is a very rough measure of a boy's real standard of intelligence. Out in the more practical and stimulating conditions of factory or commercial conditions, the boy 'dull' at school often leaves the 'brilliant' one far behind. Real intelligence can be measured much more accurately by mental tests which have now been sufficiently tried and standardized to give accurate and useful data. The results of these tests correlate fairly well with scholastic success, but with some boys labelled 'dull' at school there is a quite definite divergence, pointing perhaps to the fact that they are lazy in school, that the curriculum is badly adapted to their gifts, that talk, chalk and cold ink arouse in them no enthusiasm or that they have enough independence of mind to revolt against the conditions that school life imposes upon them. Perhaps the most valuable form of intelligence to possess from the point of view of choosing a career is the intelligence to know what you can do and what you cannot do.

### Special Abilities

To suit our capacities, our daily work should demand not only the amount of general ability that we possess, but should also provide scope

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for our special talents. The vocational adviser should try to assess therefore our special talents before recommending to us a possibly appropriate career. The testing of special abilities is a difficult problem and still in its very early stages of development, but there are already several well-tried tests available, the results of which may have some bearing on a boy's suitability for any occupation; his manual dexterity, for instance, if he is thinking of becoming a surgeon or dentist. The results of these tests are also useful in that they often provide information about abilities and traits which are not brought by ordinary school work.

The difficulty in devising such tests is that if they are to be of any real prognostic value, they must be very like the actual work that is to be done in the occupation under consideration. Although it is possible, for example, by tests of manual dexterity to pick out the deft-fingered from the clumsy-fisted, there seems to be no such things as general dexterity of the hand when applied to occupations. Each kind of work demands its own special nimbleness from the fingers; a surgeon may fumble at candle-stick



making, while the maker of glass eyes may be all thumbs when it comes to playing a violin. Experiments now being carried out, however, do tend to show that there is probably a factor common to all mechanical activities or to all operations involving the manipulation of symbols in which a person may have a high, low, or medium rating. If this is so, it may be possible to discover a single test, say for mechanical aptitude which will predict with some certainty a boy's suitability for all work of a mechanical nature. But for the present, a prudent examiner will use great caution in interpreting the results of such tests as are available. He should seek confirmation of any conclusions he may be led to draw from them by reference to people who have known the boy in his home environment, his parents and from those who know his reactions to the small society of school. Yet these tests have their use, if only in the oblique way, that they do seem to make a boy take the selection of a career as a serious business, which should be approached from the standpoint of his abilities rather than of his inclinations.

### Temperamental Traits

The testimony of other people will be of even greater value in the task of assessing a boy's temperamental characteristics, since here there are few tests which can be applied. The examiner must study the boy himself, the way he carries out the tests and by tactful questions come to a decision about the boy's psychological type. This is of paramount importance, since it is, our temperament, which decides whether we shall be happy and make a real success of any work or whether we shall just jog along

enduring it. In truth, ninety per cent of us could make a fair success of almost any occupation, but whether it is really the right calling for us or just one of the many which we might have chosen, depends entirely upon our temperamental suitability to its demands.

And it is in this important matter of judging temperament that the well-trained careers master has a great advantage over other advisers who have to base their recommendation on the results of tests and a few hours' acquaintance and interview with the examinee. The careers master will already have had considerable personal experience of the boys to be advised. He has had the opportunity of watching them closely in their school activities and knows their weaknesses as well as their abilities in the matter of leadership, co-operativeness, and so on. By the time that they come to him for advice, he will already know them better than any outside expert, perhaps even better than their parents, from the point of view of future capabilities. The careers master, moreover, knows his 'local market' and can consider each case in relation to the actual employment that is available, the social and financial standing of the family, etc.

He will sometimes come across difficult cases, boys with squabbling parents, boys who just don't seem to fit in, boys with unusual abilities or unusual lack of them. Here he will do well to copy the example of the medical profession and do as the general practitioner does, that is call in a specialist for independent and expert advice, by sending the boy for a test to the National Institute of Industrial Psychology with as full a statement as possible of the case history.

## THE NEW ERA

The July-August issue will be a double number on English education. It will indicate the progress made during the last twenty-one years and will also make constructive suggestions for the future.

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# The Teaching of Religion To-day

Alfred Turner

**This article is an abridged form of one that appeared under the same title in the 'Hibbert Journal' in April 1935, and is reprinted here by kind permission of the Editor**

**T**HE teaching of religion is usually regarded as one of the most difficult factors in education and controversy in regard to it is general. Societies cherishing democratic institutions have rightly allowed a wide latitude of opinion as to the quality and degree of 'religious instruction' to be given to their children, and elaborate provisions for freedom of conscience have been incorporated in their educational systems. Democracy has thus attempted to meet the views of persons at all the stages of religious development likely to be found in a modern society, and it is interesting to notice that the scope of its toleration is determined by the common ethical criteria of each society and not by the tenets of a particular religious faith. Thus a religion which included human sacrifice in its ritual would not be tolerated, however devout and disinterested its adherents could be shown to be.

This civil recognition of religious freedom, and control of religious excesses, is notably a modern development. The religious oligarchy of the middle ages admitted no freedom of conscience, nor did its exercises exclude human sacrifice, as the Inquisition shows. It is evident that the public conscience of to-day is more sensitive than was the religious conscience of the seventeenth century, at any rate so far as human relationships are concerned.

It is thus evident that if the question of the comparative status of religious and public morality be raised, there is no ground for regarding the religious type as superior. On the contrary, public morality is an indispensable safeguard against the excesses of formal religion, which is often prepared, by virtue of its belief in a supernatural Deity, whose will and pleasure must not be denied, to assume dictatorial power over the minds of its adherents, compelling them, through the appeal to fear, to stifle their intrinsic or social morality if it does not happen

to tally with a specific supernaturalist dogma. It is obvious that a free people must regulate the social consequences of its beliefs, just as it must provide against political dictatorship. Terrorism in religion may and does survive in its more subtle emotional and intellectual forms, but in its physical expression it is no longer tolerated.

Thus we find in man a progressive reliance on his own inherent morality, and a corresponding reluctance to submit himself to sectarian control. Slavery is becoming repugnant to him in the spiritual, as in the political sphere. And as he comes to believe in himself and to discover the scope of his own spiritual nature, the glamour of supernatural deity and of magical worlds where eternal bliss or punishment await him begins to fade. The conviction of a divine principle uniting all Nature emerges in his mind, giving to his life a new and vital significance. Dogmatic antitheses, such as 'human and divine', 'sacred and secular', begin to be meaningless, and finally absurd. The free exercise of his emotional faculties brings a new sensitivity, a fuller response to the power and beauty of the world, so that the sense of sacredness, formerly held in rigid control by supernaturalist dogma, pervades the whole field of his experience. At the same time, intellectual freedom enables the light of his mind to be turned upon itself, giving to his emotional experience a lucid counterpart in thought, and freeing him from self-deceit and the domination of unconscious motives. He discovers that beliefs held for centuries with religious fervour may have been grounded in primitive fears and cravings, in vanity, selfishness and cruelty. Thus science provides the basis of a new and emancipated religion, purging the mind of superstition, and laying the foundation of a faith based on knowledge and sympathy and on absolute personal responsibility.

Generally speaking, religion to-day is in



process of transition from the magical, or supernaturalist phase, to the developed or naturalistic phase. Socialism and Internationalism in politics; the drift from Idealism to Realism in philosophy; the unprecedented diversity in the subject-matter of art; all these denote a growing disposition to conceive of Nature as an inclusive and self-subsistent unity, and problems of adjustment and reform are approached from this point of view. In politics it is beginning to be recognized that no social unit may with impunity isolate itself from its neighbours; in medicine that the health of body and of mind are inextricably connected; and in philosophy that any system of thought which ignores or fails to account for any part of our experience is untenable. Religious emotion finds its intellectual counterpart in the idea of God as indwelling. The individual, rejecting the dogma of his helpless dependence on an autocratic deity, begins to feel himself a centre of spiritual energy, integral in the structure of the universe.

If it be asked what is to take the place of the belief in a supernatural heaven of perfection, for which this life is a solemn preparation, with the world, the flesh and the devil besetting us on every side, the answer is that, once we concern ourselves with the world for its own sake, we cannot fail to discover its supreme reality and its absolute sufficiency for the deepest needs of our nature. If we regard the world as our natural enemy, to be approached with perpetual suspicion and distrust, to be denied and evaded, and finally to be annihilated when we have made good our escape from it, it is scarcely surprising that we fail to discover its significance, and its relation to what is fundamental in ourselves. If we wish to know and to feel the truth about the world, we must cease to regard it either as a battlefield or as a pleasure-garden, that is, we must cease to regard it as useful to us, whether as a discipline or as a means of personal gratification. What we have to do is to escape from our relation of use towards the world into a relation of value. We must exclude fear and vanity, the pitiful illusion of our superior status, and the craving for personal apotheosis, and accept the world for its own sake and not for what we can get out of it, whether of salvation or success.

Parents and pedagogues may be roughly

divided into two classes in regard to their views of the aims of education. On the one hand, constituting the large majority, are those whose educational technique is governed by the desire that their children shall become, so far as may be possible, replicas of themselves. On the other hand are those who believe that faculties and potentialities unrealized or stunted in themselves through defective training may, with due care and patience, be more fully developed in succeeding generations. The chief concern of such people will be to protect their children from the coercion of vested interests of all kinds, moral and religious, just as much as commercial or political. They will desire that their children shall develop freely from their own roots, respecting them enough to recognize their claim to individuality and loving them enough to reject the appeal to fear and the mutual degradation of vindictive punishment. In short, they will wish to be friends with their children and to fulfil towards them a friend's office of disinterested service. The relation of authority is superseded in them by a relation of value. A child unspoilt by dogmatic or authoritarian teaching will readily grasp the principle that things and persons are to be valued for their own sake and not from the viewpoint of personal use or advantage. Such a child will develop freely and harmoniously, free from the cruel obstructions to moral and intellectual growth imposed by a schooling in competitive selfishness and fear.

The office of education is directly and indirectly, by example, precept and analogy, to indicate the values of life and of the world to our children. For this purpose we may accept the traditional categories of value recognized by philosophy, the trinity of truth, beauty and goodness. In every child there are fundamental impulses toward the pursuit of these values, and in them alone is there complete and final satisfaction for the human spirit. It must be recognized that truth, beauty and goodness are indeed a trinity, and in the largest sense identical. That is to say, anything that is true is in the largest sense also good and beautiful, and so on. Some natures are so concentrated towards particular aspects of value that the other aspects are not active in their consciousness, even where acceptance of them is implicit. Thus the mind of an artist is concentrated on beauty, that of a



philosopher on truth and that of a saint on goodness. Such a concentration may be invaluable for creative expression in a particular medium, and so long as no aspect of value is denied or deliberately accorded an inferior status, it is perfectly valid. But it sometimes happens that one aspect of value is invested with a false superiority, and the sense of the triune nature of value is lost. The result is a distorted and unbalanced outlook on life, and a general disruption of the personality. Where the discrimination is in favour of goodness, as compared to truth and beauty, grave social abuse may result, if the moral fanatics are in a powerful position. But intellectual and æsthetic puritanism, though their results are not so immediately apparent, are equally obstructive in their own spheres and make a clear and balanced outlook impossible.

Education must be alive to this danger, and the establishment of a balance of value in the mind of the child must be its immediate concern. To this end each of the instincts which impel the child to the pursuit of value must be nourished and satisfied in due proportion. These are, in their psychological definition, curiosity, the gregarious (or social) instinct, and the creative instinct. Curiosity seeks its satisfaction in truth, the social instinct in goodness, and the creative instinct in beauty. Nothing but value, in and for itself, can satisfy these fundamental impulses of the human psyche, and on their satisfaction in large measure the health of the human organism, and thus of human society, depends.

Education is above all the instruction of the child in the facts of his own nature, in the absolute reality of his deepest instincts, and in

the technique of the perpetual and divine conflict which he must wage against the forces which distract him from his true purpose, which is to give himself unconditionally to the world and to help others to do likewise. To accept absolute responsibility for his actions, finding his inspiration and his courage in the inexhaustible sources of his own nature, not looking for reward or fearing punishment, this is the lesson which the child must learn if he is to stand erect in the world, a free spirit, and a true lover of his kind. It is the privilege of his parents and teachers to be able to guide and counsel him in his high adventure of self-realization, to strengthen him in his childish uncertainties, and to nourish his natural love of beauty, truth and goodness from the store of their own experience. If they accept their privilege, which is also their responsibility, they will discover the keen and curious delight of satisfied value in themselves.

If man is indeed to be accorded a status unique among living creatures, it is by virtue of this fact and this fact alone, that he alone among them, by his apprehension of value, may play his part consciously in the cosmic process. In the office of education faithfully fulfilled the creative passion approaches its zenith. By education man may free himself from the stifling obsessions of greed and fear which are driving the nations into chaos. The only condition of his freedom is that he shall recognize his values and obey them. Systems of education that do not acknowledge this natural and inescapable law only make confusion worse confounded. But to the power of those that acknowledge it there is no limit, and the future is with them.

## Book Review

**On the Bringing Up of Children. *Five Psycho-analysts.* Edited by John Rickman. (Kegan Paul. 6s.)**

Books on every conceivable subject can be divided into the 'do and don't variety', and those which enunciate principles. To mix the two is always difficult, though it often gives an appearance of great learning. The 'do and don't' variety about children tend to be snares and delusions, for they may be used like the man who could not swim but who read about

it, and jumped into the river because he knew it told you about drowning on page 110.

The book under review belongs to the second class, and it will only yield its fruits to those who are prepared to read with care and to absorb its spirit. Rash reading will confront us with such dilemmas as this footnote: 'a child's tendency to be gullible and credulous is often the result of a need to preserve other children and grown-ups from the rigorous and aggressive judgments of early childhood on those who do not speak the truth'. It will be difficult for some



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**Dr. P. B. Ballard**, M.A., D.Litt., writes: "The object of the system is, in fact, *that education of the whole man* about which so much has been said of late and so little has been done."

A Treatise Entitled: **A New Technique employed in acquiring a new and improved Use of the Self in Learning and Learning to Do** can be obtained from the Hon. Secretary, **George Trevelyan, Esq., Penhill, Bexley, Kent**, from whom all particulars can be obtained.

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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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# THE NEW ERA

## IN HOME AND SCHOOL

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### The Last Twenty-One Years

#### A Retrospect

F. H. Spencer, D.Sc., LL.B.

**Late Chief Inspector (Education) to the London County Council, and formerly H.M. Divisional Inspector of Schools**

IN 1915 education in England and Wales was being conducted under the legislation of 1902. That great Act of Parliament had made some fundamental changes. It had swept away the old School Boards of 1870, charged with the single though vital duty of conducting elementary education only. It had made education a function of the general local governing body, the County Council, the City or County Borough Council, and, in some cases, though for elementary education only, the Urban District Council. These authorities were for the first time empowered to spend locally raised funds, the rates, upon education of all kinds from the kindergarten to the university.

The Act also entitled denominational schools of any type to be aided from the local rates. In the terminology of the times 'Rome was on the rates', and so were Canterbury and York. Rightly or wrongly, but I think inevitably, we were committed to a dual system in elementary education, and to a lesser degree in secondary education also. This is still our condition, affected as it may be to a limited extent by legislation which has just passed its final stage.

If we consider it a merit that the Act of 1902 relieved the voluntary or 'non-provided' schools of poverty and brought them for the first time really into touch with the local authority, it was

a far greater merit that the Act made the ubiquitous and sufficient supply of secondary schools for the first time a possibility. The sporadically distributed grammar schools and other secondary schools, monuments to pioneer founders, and often living a somewhat anæmic life, could now be strengthened and supplemented by the new popularly maintained secondary schools. The provision of such schools had undoubtedly been one of the main aims of the great Sir Robert Morant who, in 1902, had drafted the Act and driven or persuaded Mr. Balfour and Joseph Chamberlain to support it: a great achievement which shows there were administrative giants in that day.

A new 'secondary branch' of the Board of Education was created, with a body of separate and special 'S' inspectors. The result is an achievement to-day which few realize who cannot or do not look back over a generation. When the present writer was a lad in his teens there was no secondary school within forty miles of his home. To-day in town and in rural parts an efficient secondary school is within reach of everybody, and for the intelligent (not exclusively the brilliant) Great Britain is adequately supplied with secondary schools of the academic type. This has been one of the principal achievements since 1902 and a considerable part of it



has been accomplished within the last twenty-one years. The contribution of the secondary schools to the education of future teachers has been notably successful; and the supply of lads and girls, reasonably cultured and versed in habits of thought, is a significant phenomenon of our social life. The results have democratized all our universities including Oxford and Cambridge, where about half the open scholarships now go to the products of the popular secondary schools.

Our secondary education is not yet free. It is impossible within the space available to argue whether fees should be charged; but by means of scholarships, free places, or, to use the latest technical jargon, 'special places', it is now true that few boys or girls of high intelligence or special ability, poor though they may be, are barred by lack of money from a secondary education or, in the case of the ablest, from a university career.

Progress in elementary education, which is after all nine-tenths of the education provided by the State, has taken two principal forms, or perhaps three: improvements in the economic position of the teacher, improvements in the training of teachers, and improvements in curriculum and school buildings.

The profession of teaching in popular schools, elementary, secondary or technical, is not a lucrative one. Perhaps it never will be until we have the inspiration and the courage to create a Utopia. But at the beginning of our period there were no regular scales of pay for teachers of any kind anywhere. For men teachers in elementary schools £95—£5—£160 was a generous scale. Not many years before our period commenced, trained and certificated teachers were employed at initial salaries of £70 to £80 a year and a maximum of £120 in a provincial town was not to be despised. £150 was not an uncommon salary for a graduate teacher in a secondary school. The pay of women teachers was lower than this. And how some of the ex-pupil teachers (uncertificated teachers of those days) lived on salaries of £50 to £60 a year is known to the Creator but passes the knowledge of man. Nor did any satisfactory pension scheme exist.

It was Mr. Fisher who brought the Burnham scale of salaries and the Teachers' Pensions Act

into being. Teachers of all types are now (like railway porters) enjoying twice their nominal pre-War salaries and they are safeguarded in their old age by pensions, practically on the Civil Service scale, though contributory. The greater comfort and security which is a consequence of this has, I believe, materially affected the daily conduct of the school.

Just before the period now under review, the establishment of secondary schools had enabled a radical change in the education and training of aspirant teachers. The pupil-teacher system died and the pupil-teacher centres finally disappeared. Henceforth teachers were to receive the substantial part of their pre-college education in the secondary schools.

The old system of pupil-teachers, usually apprenticed at the early age of fourteen to a head teacher, and, initially, expected to be educated by that head teacher, had produced some first-rate people. So far as the art of handling classes, often unduly large, was concerned, it also produced some craftsmen who will probably never be surpassed. But no one competent to judge will deny that, at least on the side of culture, and ultimately on the side of craftsmanship in the true meaning of the term, the new system has proved by far the better. The one shortcoming (if so it can truly be called) is the defect of the new system's merits. Under the old system of personal selection by the head of the school, many extremely able boys and girls were secured for service in the elementary schools, though the ablest (and most fortunate) of them often went further than this. To-day such boys and girls win scholarships to the secondary schools, then to the universities. To the great social advantage of the community they filter into all sorts of positions and the elementary school sees them no more. Probably their absence is more than compensated for by the higher level of all-round culture and knowledge that the secondary schools and the training colleges, between them, have established in the last generation.

Of the changes in the training colleges themselves we have but little space to write except in the most general terms. Like the elementary schools they have been liberated. Their curriculum is no longer prescribed in detail. The student is no longer expected to master on a low



level every department of human knowledge including art (but it was never art, only drawing, chiefly of a debased kind) and music. The colleges are now fairly free to frame their own curricula and, with the help of university departments, to examine themselves upon it. They have shared notably in the liberalization of curriculum which has been the chief feature of the internal improvement visible during the last twenty-one years in all types of school. Students may now, within generous limits, specialize in the study for which they have liking or aptitude; and the improvement in the teaching of practical subjects, in art and in music, and perhaps above all in physical education, has been noteworthy. So has the improvement in the teaching of education as an art, and this has been very necessary.

The old pupil-teacher came to college with four years of teaching practice behind him; and this was often *fully responsible* teaching. The new entrant has most commonly no practical experience whatever. Concentration on actual training was therefore entirely necessary.

The Board has continued the admirable practice of recruiting its inspectorate from among the best teachers of all educational effort. This policy, initiated, so far as the H.M.I. (as distinguished from the assistant) is concerned, soon after the abolition of the annual examination, has resulted in the creation of a body of men and women, generally speaking, of ability and knowledge, usually with faith in the work of popular education, and often with enthusiasm for it. It is all the stronger because women have been recruited in recent years in numbers more suited to the requirements of the schools than was once the case, and are gradually being granted (or rather are *winning*) a closer approximation to equality of status.

We may note too that the inspectors and organizers employed, and very necessarily employed, by the local authorities in the period under review, steadily increased in number and improved in quality. Only the ignorant would question the wisdom of both the national and the local authorities being represented by separate bodies of inspectors. Both authorities have, and can have, little first-hand touch with the schools. Both bodies of inspectors now act, broadly speaking, as the eyes

and ears of their employers, as the advisers and friends of the teachers, and as the lubricators and adjusters of situations which require a little oil or the judicious use of the file or chisel!

An elementary school to-day (often, alas, in the same old building and physical environment) is a very different place from its forerunner of the end of the nineteenth century. Classes are still too large: but at least they are smaller, and often much smaller. The children are better fed, better clothed, better mannered. Teachers and taught, schools and homes, are no longer hostile. Discipline is no longer force, nor usually, to any considerable extent, based on the ultimate but reserved use of force. It is freer, more natural, and very largely self-imposed. Few remnants of the external control of curriculum by regulations remain, though the ancient but still acute visitor, and perhaps only he, can to-day detect, in many cases, the influence of an examination system abolished in 1897.

In the framing of the curriculum and the apportioning of the precious school time, the needs of the children are paramount. Endeavour is made, to use a trite phrase, to educate the whole child rather than to dole out to him packets of prescribed knowledge. Physical education is an integral part of the curriculum, and so is practical training, in woodwork, in metalwork, in cookery and in constructive and decorative needlework. And all sorts of crafts, useful as a means of intellectual and æsthetic development, and often beautiful in their results, are almost universally pursued. Drawing has been radically reformed and a new conception of its meaning has been created. In some schools, and in a rapidly increasing number, real pictorial art, original, convincing and spontaneous, is springing up. This may indeed create a new artistic England. Even in the old days music was the most successful feature on the æsthetic side (what there was of it!) of the primary schools. To-day we can say of some performances of vocal music by children in elementary schools that the performance is not merely good 'for children,' but that it is as good as it could possibly be. This is the dictum of an eminent musician whose judgment few would dispute. And so we may leave it.

The fundamental change of quite recent



years is the reorganization of the 'elementary' schools into senior and junior schools on the principles laid down by the Hadow Report. No explanation of these principles is here necessary. The introduction of a change of environment for all pupils at about the age of eleven has gone forward in different parts of the country at varying rates. In some towns (and I believe in a few counties) it is complete or practically complete. In so large and difficult a place as London four-fifths of the Council schools and some of the non-provided schools are 're-organized'. And for the country as a whole nearly half the task is now completed.

Thus in elementary education teachers and administrators have been enabled, in conditions of freedom, to put into practice the later and better theories of education. These, in fact, they have to a great degree evolved. This has constituted a great advance during the period under review. What is now required, as the diminishing child population becomes more and more precious, is an almost universal and a very rapid improvement in the material side of things: buildings, sanitation and playing space. Many of the newest school buildings are admirable. It remains true, however, and no one must be allowed to forget it, that at least half our school buildings are disgraceful and at least 80 per cent are so unfitting and inadequate that they should be removed and replaced.

In principle the secondary schools have as great internal freedom as the elementary schools. So far as regulation goes they can develop as those who conduct them think best. But this freedom remains one of principle rather than practice; for they are, and in default of radical changes they will remain, under the effective control of the School Certificate Examination, though the matriculation bogey has at least in part been removed.

Technical education is now fashionable; and it demands and deserves mention. A great deal of English technical instruction is of the part-time variety. The work even of the Technical College or the Polytechnic is still predominantly part-time. Much of this work is now very well organized and highly developed. Students as a rule take organized courses relevant to occupations in which they are engaged. And with great good sense the basic sciences of the various

trades, physics, mechanics, chemistry and the like, are given a very prominent place in these courses. In the greater and lesser industrial centres much work, of a very advanced kind within its limits, is being done, work which is no mere empiricism nor the vain effort to produce craft-skill in colleges or schools where the conditions are necessarily artificial. Recently, however, considerable attention has been given to devising 'minor' courses for those trades or for those students for whom science is less necessary and for those whose talents lie in the direction of practice rather than advanced theory. Full time courses have not developed as much as they ought to have done.

Nor have employers of juveniles supported the part-time day course or the 'sandwich' system as loyally as many hoped. But technical education (even junior technical schools for boys and girls of thirteen to fifteen or sixteen years of age) is now the favourite member of the Board's educational family. And whether or not we question the motives which underlie the new enthusiasm, we can only wish all good fortune to the plans for extending and invigorating a branch of education in which many, for a large part of their later adolescence, find their keenest interest and their most effective culture.

A feature of the last twenty-one years has been the steady advance of the education medical service. It is well organized. It has done an enormous amount of good. Better treatment is provided and parents are now more than ever disposed to co-operate with the service in securing both preventive and remedial treatment prescribed by the doctor and the dentist. There is indeed a danger that the doctors may gain too great power, but if they remain, as the best of them do, as an essential auxiliary in the all-round nurture of the children, the work may produce great results in the generation before us. For though the parents are now better inclined than ever they were to spend all they can on reasonable clothes and proper food for their children, poverty and bad housing conditions frustrate their good intentions only too frequently. It is within our power to secure that no child (within the limits set by his inheritance) shall suffer educational drawbacks. We possess a great stock and a great tradition. Let us make the best of them.



# The New Psychology At Work in the School

Ruth Thomas, B.A., Dip.Ed.  
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It is not very easy to isolate the effects of any one of the factors which are causing a modest upheaval in education to-day. Much can be attributed to the generally increased pace of living and a changed style of social life, and the new psychology is only one of the many influences to which the school is now open. It is significant though that the psychologists themselves are turning to the schools and stating that here, and not in the clinic, is the real field of psychological endeavour, and educationists all over the world are openly ascribing to the new theory of the child's nature new practical departures. What have we to show at present as a result of nearly a quarter of a century's acquaintance with the new psychology?

## A Changed Viewpoint in the Teacher

In the first place the whole practice of education has become more profoundly significant than ever before. The emphasis is not primarily on the school but on the home. The importance of the first years of life in laying down the pattern or style of the child's whole social orientation is now universally accepted. In dealing with the permanently disgruntled adult, we turn not to his present professional status, nor to the extent of his bank balance, but more frequently to his earliest emotional relations in the family. The child who feels himself unloved is the prey of jealous fears or angry rebellions. He is certainly the problem child at school and later, in one form or another, the jealous, anxious and rebellious adult, in and out of season. And, strange to say, it scarcely matters what is taught him in the meanwhile. The pattern remains fundamentally

the same, whether he is learning Euclid and Cicero or merely the three R's in what used to be called the board school.

Now, clearly, here is a difficult situation for the teacher who has considered her main function to be to impart knowledge. She has now to realize that not all her academic information will make the anxious child a less anxious adult, and that his very anxiety may make knowledge a great burden of uncertainty which he is incapable of putting to any use.

Faced with this problem, the teacher has had to become, not primarily a teacher, but a human being, willing to stand in that exacting relationship demanded by the child's need to give and receive affection. At the same time she has had to endeavour not to impair her fulfilment of those secondary functions which are still most widely considered to be her main *raison d'être*, namely, to enable children to pass examinations and reach standards. She has taken upon herself a more exacting vocation than the psychological clinician, whose aim is to repair damage done. By insight, observation and careful handling, the teacher has acquired the function of a hygienist, preventing disorder by fostering the conditions which make for normality.

Two things bear astonishing witness to the humanity and elasticity of the modern teacher: (1) her friendly and extraordinarily helpful relations with child guidance clinics in cases where difficult children are concerned; (2) her intimate contact with the children's homes and those home situations which affect the child's emotional life. Mr. A. S. Neill has written *The Problem Parent* as a corollary to his book *The Problem Child*, and probably most other teachers have their private collections of similarly illuminating material.



## Discipline

It was inevitable that such an intimate understanding of his background should in some measure change the status of the child in the classroom. In some cases much has to be forgiven the individual child, in others much more expected of him. In any case the rigid and impartial application of the social and moral decalogue can no longer obtain, and a respect for childhood is greatly enhanced by a consideration of the profound and far-reaching problems of each individual child. The teacher to-day, then, is much less a moralist and is prepared to take her part in discovering, with the child, the new morality by which children and adults may live together and yet sincerely and courageously be themselves. This—and not any system of freak self-discipline—is what the new discipline means. It has involved a more difficult adjustment for the teacher than most of us are as yet aware.

Not infrequently, one hears a pathetic protest from the new experimenter in this field, 'But psychology explains and forgives everything! What morality is left to us?' As far as psychology is concerned, the answer is that its explanations of the child's difficulties in conforming provide at the same time a means of making conformity possible for him. If you can make the jealous child secure again of affection, then you remove the immoral outcomes of his jealousy—tantrums, lies, destructiveness and even stealing. You may also remove such outcomes as a failure to work, and a failure to understand his work, because you free the intellect from the absorbing problem of jealousy, and the whole child can once again mobilize all his abilities for whatever academic problems the classroom provides.

Experiments in free discipline have not always been wisely based. In an endeavour to avoid harsh authoritativeness and to retain the child's affection for the parent and the teacher and the idea of law, it is possible to discard authority altogether. This is what the over-indulgent parent has done from time immemorial, and what the less thoughtful systems of self-discipline in schools are doing now.

But it is not what the child wants. The early

parasitic love of the very young child demands strenuous support from the parent; in the later stages of development, though parasitism becomes less and less marked, guidance is the very stuff for which the child looks, first to the teacher, then to particular groups of companions, and lastly to the idea of society as a whole. Complete self-discipline in adulthood is after all a rare thing, and even in adulthood the self is only an epitome of ideas and values selected from an ever enlarging social circle and not an isolation of personality.

Children in some cases are feeling the strain of self-guidance unwisely imposed. A child I know has begged to be sent to 'an ordinary school', where lessons are not optional and where dress, decorum, and the use of leisure are not problems for the individual child. We may be providing an interesting problem for the future: a study of maladjustments which arise when children feel, not the repressive thwarting of authority, but the lack of any security in authoritative guidance.

## The Curriculum

The influence of the new psychology on the curriculum has been almost revolutionary. Careful studies of children's play early revealed to the psychologist that play is no mere haphazard activity, but a real attempt on the child's part to understand in the first place the materials and things which make up the world, and in the second place activities which he sees adults enjoy. The child digging in the garden is exploring with curiosity the possibilities of sand and spades and holes. Though he may be doing nothing more fruitful with his hole (from the adult's point of view) than to dig it out and fill it in again, he is nevertheless discovering a dozen natural laws which the adult takes for granted.

The boy who plays postman, or his elder brother who reproduces in play the last film he has seen, is in the same way discovering social situations, and experimenting with 'the inside feel' of them; and neither he nor the child with the hole needs any compulsion to carry on his activities. The reason, of course, is that the child has the same desire to dominate his world of things and people as the adult,



and is unsatisfied when his ignorance makes him feel inferior or in any way at a loss.

These simple facts reveal to the educationist both a method in the classroom and a content for the curriculum. It has become increasingly obvious that the old method, whereby the teacher chose the subject of the lesson and the child listened—or not, has only been maintained by the force of the teacher's authority. If, with the new conception of discipline, she proposes to give due weight to the child's point of view, then it can be maintained no longer.

The child is really interested in certain provocative situations which he meets in the world outside the school. Very well then; the curriculum must in future embrace these. But these situations will vary with children and with their environments. The country child will unearth a mole and the city boy see a fire engine. Then the curriculum must also vary. But how can you frame a curriculum at all when you cannot foretell what accidental circumstances, such as the arrival of a circus or the demolition of a row of houses, may not precipitate such an interest that they will invade the classroom, willy-nilly? Well, the curriculum had better be made after the event and not before—and gradually it is coming more and more to be so made.

So much for the content of the curriculum. Now how to deal with it? The child likes to be active in play, often bodily active, especially where materials and tools are concerned, certainly mentally active, questioning as to when the hole will reach the middle of the earth, why the sand falls in, why holes are always shaped so and not so, and on endlessly. Now, were you first to give him a lesson on holes, none of these questions would ever occur and he would be as heartily bored with holes as he can be with history. The natural method, then, is to let him experiment in as real a situation as the classroom can provide and shape your teaching to the progress of his experiment. In practice, how does this work?

A skilful teacher of ten-year-olds found that most of her children took a children's newspaper, referred to this constantly in class, read it clandestinely during lessons, and brought its facts frequently into class discussions. It seemed clear that, as this was the centre of the

children's interest, it should also be the centre of their classroom activity. The papers were then actually studied in class, the teacher asking questions and the children informing her of the paper's plan and merits. The idea of starting a class newspaper was broached, but each child stoutly preferred to make her own individual newspaper.

Class discussion ranged for a while on the bias each felt she would like her production to have. Dorothy suggested that she could write best about the inter-form netball matches. Eileen said she was going to have a Baby Week in her newspaper. Vera said that she had a weather-cock in her garden and would write weather news. The idea caught on. A group set to work to make a rain gauge, a wind vane, a weather rose and record chart so that all papers might be properly informed on the weather. Each child wrote articles for her own and other people's papers. The latter were paid for at current rates (and in book-keeping entries) and each became an accountant and a book-keeper and learned to keep a statement of her earnings and outlay. The papers at first were badly written, so Dudley nibs were introduced, and the new script learned. Advertisements were next studied and illustrated. Doreen startled the class by producing verse:—

'O spring! O spring! How we long for thee,  
The meadows wait, the towns wait, and the  
deep blue sea.

When you come you open each little budding  
flower,

O spring! O spring! the blossoms look for  
thee,

The tulips look, the bluebells look, and the  
violets wee.'

Thereafter there was a spate of verse, and the children studied rhythm and metre to effect improvements.

Doris discovered 'Letters to the Editor' in a forceful epistle beginning 'Dear Sir, I wish you could do something about this homework business', and Vera followed suit with a request for beauty advice. Book reviews, gardening columns, nature observations, and current political events followed rapidly, and Eileen's Baby Week brought out all the hygiene books in the classroom cupboard.



Eventually further questions came. How is paper made and where does it come from? They began with a lesson or so on the Canadian paper industry. The teacher found an actual splinter of wood in a newspaper and that sent groups off to books to study burning questions. How do the lumberjacks live? What is the camp-life like? How is the timber transported and how do sawmills work? What other timber lands are there? This naturally led on to how people sent messages before factories and paper mills, and the class leapt back and back through history. Groups studied primitive forms of letter writing, shell, notch, picture and knot messages, hieroglyphics, clay tablets and papyrus rolls; a library of available books and pictures was set up in a corner, notes were made, specimens of all types of message actually constructed in suitable media and then the result of the whole inquiry given to the class in short lectures. There is no space to record further. The post office and modern communications was the next step, and international communications not far off.

The more conservative of us are probably moved to ask in the face of all this enthusiasm, cannot the method be extended to give the child a knowledge of history or geography, even if he is not moved to investigate by any urgent environmental situation? It certainly can. In the last few weeks I have seen a class of twelve-year-old girls carefully studying records of London in the plague and fire years, because of an interest in Mr. Pepys and a desire to write a diary similarly. Another group of nine-year-old girls was busily modelling a mediæval street in wood and cardboard, with houses, conveyances and puppet figures in the garments of the time, accurately copied from pictures. I recollect a class of eleven-year-old boys who last year made a working model of the irrigation system of an Indian paddy field, and I have recently been shown a map of the world carried out on a wooden surface with the main ports on air and water routes lit with small electric globes.

These are examples taken from memory from a host of more complicated activities, interest in which is undoubtedly traceable to the teacher's suggestion. The fact remains that the

children made the activity their own, that they were active mentally and physically in undertaking it; they were allowed to experiment with materials in carrying out their purposes, and they studied, wrote, talked and contrived in groups over its accomplishment, and were completely ignorant of whether they were doing English, history or geography. The activity eliminated the barriers between the subjects in the child's mind, and he considered only that each activity was a sensible step in completing his project, and had a meaning because it had a purpose.

The new psychology and the practical teacher have proved conclusively that children do need to learn, and that to the child, learning is only a special way of dominating his environment. Why is it, then, that some children have refused to learn? Firstly, because, in the past, facts have had no clear relation to the child's environment. He could not see his way to any dominance by their means. Secondly, class teaching (where classes ranged in number from thirty to fifty) inevitably meant, to a small section not over-quick in the uptake, not a way to power, but to a horrible powerless inferiority—a nightmare process with which they could not keep abreast and which resigned them, for want of individual attention, to ignorance and obloquy.

I took last month four such boys of ten who could not read a line. One said to me 'You can't teach all fellers to read, Miss,' and I agreed. Two of them were court cases, the father of one of them was interested in horse racing, all of them lived in a wretched locality. I pointed out that reading was useful in backing horses, that accidents (and similar slum excitements) were only recorded in newspapers, and they looked at me with new respect. Finally we did some hard work for twenty minutes, in which all of them learned to read a short passage from a book. Three of them were mainly memorizing, but they thought they were reading. I did not recognize my urchins at the end of the time, and when the most hardened one said, 'It's funny, but learnin' ter read makes yer happy,' I felt that capitulation was complete and progress assured. They had had twenty minutes' individual attention, had been given a reason for their effort which they understood



and had achieved (most important!) some success. The rest would come.

Class teachers are becoming expert in organizing their work so as to free themselves for individual or group help, mainly by trusting the rest of the class to work alone. This process can only become most effective when classes are smaller, and the drain (in unnecessary clerical work, for instance) on the teacher's energies less exacting.

## Organization and Equipment

It is at once clear that such plans as we have been discussing must take unpardonable liberties with the old time-table. But the time-table again has had to come under the domination of the newer knowledge of mental processes. No child who is busy with a puppet theatre will consent to drop tools at the end of forty minutes. It is difficult enough to clear the classrooms for recess in such cases.

Again, history, geography and nature work may all be proceeding at the same time, in the one classroom and in the one activity; they cannot, therefore, be isolated.

There are still, however, certain necessary divisions of the day's work that must be observed. Certain accomplishments must be made automatic and skilful, to fit the child both for the more interesting classroom activities and future social living. Arithmetic calculation is one of these and others are ability to read and write. These subjects must therefore as ever appear on the time-table. From time to time subjects which find no place in the 'activities' on foot at the moment must also be provided for, to establish a balanced curriculum. There is need also for physical training, music and recreative reading. For the rest, the time-table consists of large spaces of time (variously labelled according to the teacher's idiosyncrasies) devoted to activities. One teacher I know labels these periods 'Discovery'—it may be historical, geographic, or nature discovery, or just the accomplishment of some plan which has arisen from the children's proposals, and is being uncovered to its end.

Space and classroom equipment are other problems which are being faced as a result of the new teaching. Each classroom has now to

be a craft room, and one special craft or activity room in a school is not of much use. The child must be provided with a chair and table which may be rapidly set back to provide a maximum of space for acting or miming. Furniture must be movable to enable groups of children to get together to discuss; a trestle table must be available for exhibiting the finished or partly finished work and there must be a store room for materials and tools. I say 'must'—but by graciousness and endurance, it is a miracle how much teachers are doing without any of these things. In point of grim fact, nothing is essential to these schemes but a group of children, much waste material and a teacher with a point of view. Fatal to it though—at least with children up to ten—is the specialist who will teach only one subject. Specialization *must* die out up to this age and I think beyond. This is an imperative of real importance.

Text books for children's study are another problem. The day of the old general survey is dead. It is now no longer desirable to press all the history or geography required by a class into a single volume. I have beside me a pile of little manuscript books—a colleague's work—which have been in use in a classroom and are as yet unpublished. They are small, authentically illustrated, and will sell for about ninepence or a shilling each. The class is studying mediaeval social life. Its age is roughly ten. The titles of the books are as follows: (1) occupations in the town; (2) occupations in the country; (3) mediaeval houses; (4) costume; (5) food and feasts; (6) the fair and pageants. The problem of text books has yet to be dealt with, but publishers are alive to the need.

Clearly many problems, revealed to us by the new psychological point of view, have been left untouched in this article. The teaching of art and literature and creative writing has been considerably advanced in the last ten years. We have taken a new stand on the vexed questions of grammar and speech—and detailed changes which have resulted, or are in process of becoming, could be endlessly enumerated. Many of the changes indicated as having arrived, have only barely done so—but the experimental attitude in the school is everywhere abroad, and its result will be an interesting study for the future.



# DISTRIBUTION OF PUPILS IN THE PROVISION ACCORDING TO

## FORMS OF EDUCATIONAL PROVISION

### IN THE STATE-AIDED SYSTEM

	Total number of Pupils								
	England & Wales	Wales	London	Under 3 yrs.	3-4	4-5	5-6	6-7	7-
Nursery Schools	4,446		1,141		4,446				
Special Schools (for Physically & Mentally Defective Children)	52,411	1,165	14,301	141	317	464	1,111	1,832	3,
Public Elementary Schools	5,582,509	422,667	552,396		32,693	122,581	484,169	545,430	569,
Grant Earning Secondary Schools	448,421	44,732	37,506			103	1,097	1,998	2,
Junior Technical Schools	16,439	981	4,153						
Junior Commercial Schools	5,259	59	242						
Schools of Nautical Training	932								
Junior Art Departments	2,010		155						
Technical, Part-time (Including Commercial)	838,102	55,753	201,970						
Junior Instruction Centres	30,000 (est.)	not available							
Art, Part-time	50,935	1,265	5,927						
Technical Full-time (Including Commercial)	9,661	879	3,532						
Art, Full-time	5,610	198	721						
Pupil Teachers	588		66						
University Training Departments	5,568	972	650						
Training Colleges	11,673	953	3,067						
Courses for Teachers	55,823	not available							
Courses, Adult Education Regulations	48,828	not available							
OUTSIDE THE STATE-AIDED SYSTEM									
Preparatory and Public Schools	117,151	3,201	8,231						30,
University, Full-time and Part-time	50,353	3,828	18,988						

N.B. No figures are available in respect of (a) pupils receiving instruction or (b) pupils in private and preparatory schools which have



# VARIOUS FORMS OF EDUCATIONAL AGE AND NUMBER 1933-1934

## AGE DISTRIBUTION ENGLAND AND WALES

9	9-10	10-11	11-12	12-13	13-14	14-15	15-16	16-17	17-18	18-19	19-20	20-21	21 & over
117	5,447	6,109	6,689	7,099	7,479	5,345	2,796	445					
337	588,572	605,338	593,587	608,632	631,891	202,378	13,144	1,576					
339	7,122	12,976	39,677	76,931	89,935	81,388	57,942	36,831	20,889	9,804	2,968	1,242	403
				575	3,052	6,402	4,330	2,080					
				192	1,124	2,074	1,338	531					
				3	74	372	361	122					
				113	528	754	438	177					
						99,959	72,393	77,570	80,084		148,681		359,415
								30,000 (est.)					
						6,177	2,584	3,567	4,397		10,199		24,011
						776	852	1,455	1,724		4,854		
						489	449	743	851		1,991		1,087
						29	88	120		351			
											5,568		
												11,673	
													55,823
													48,828
								86,277					
												50,353	

many commercial institutes of various types conducted for private profit ;  
applied to the Board of Education for recognition as efficient.



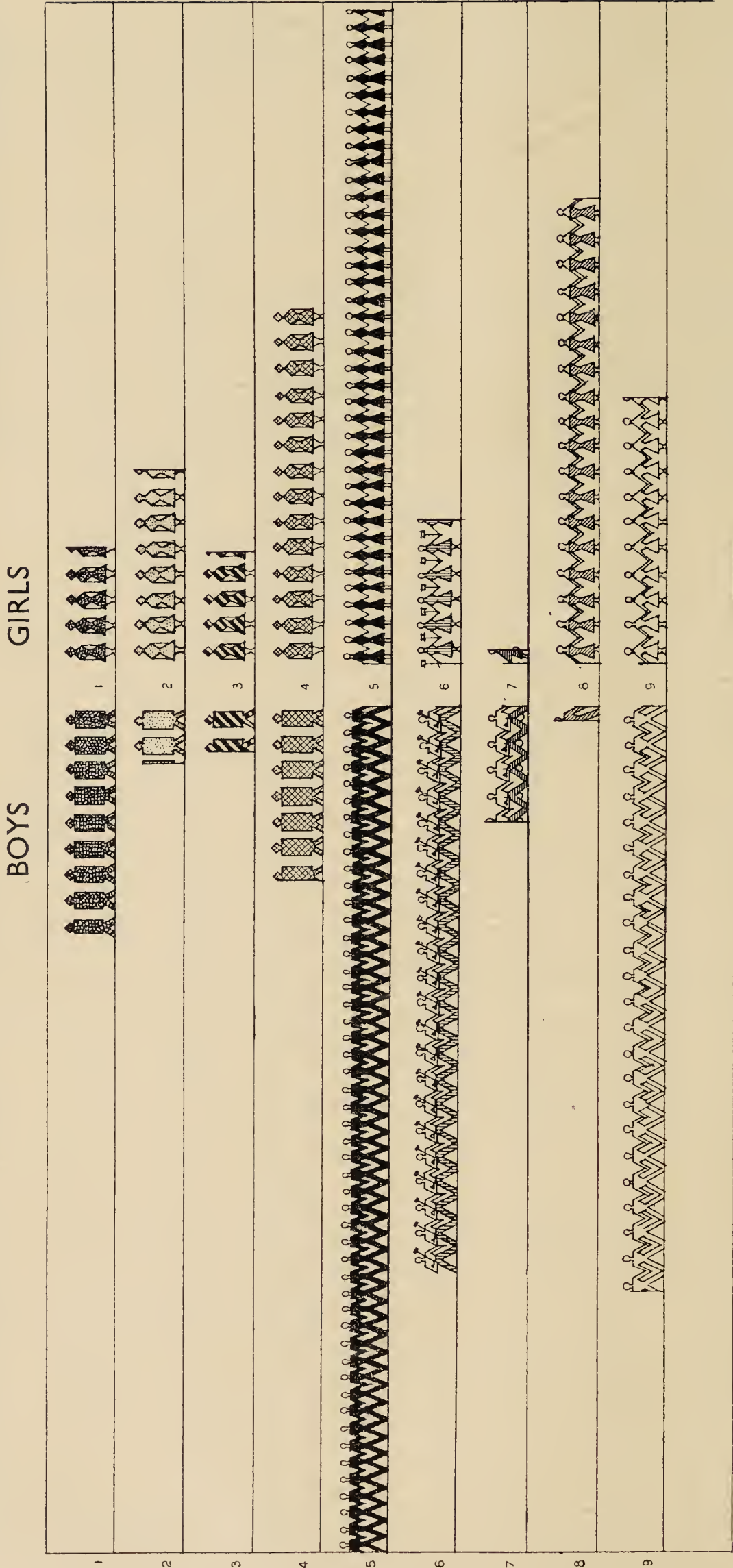
# THE FLOW THROUGH THE SECONDARY SCHOOL

## WHAT THE SECONDARY SCHOOL LEADS TO

Chart showing the proportion of pupils leaving grant-aided Secondary Schools during the three years 1932-1934 who entered different types of occupation.

Transfers to other Secondary Schools are excluded.

Each figure represents 1000 pupils.



### KEY

- Entered Universities and University Training Departments.
- Entered Training Colleges.
- Took up teaching in some form without training.
- Entered Educational Institutions other than 1 and 2.
- Entered a Professional, Commercial or Clerical occupation.
- Entered an Industrial or Manual occupation.
- Entered an Agricultural or Rural occupation.
- Remained at home.
- Unclassified and unknown.



# Educational Re-organization

## in an English Borough

H. G. Stead



Director of Education, Chesterfield

THE following is an attempt to describe, in a very summary fashion, the work which has been carried out in the Borough of Chesterfield during the last six or seven years. This period has been one during which many and great changes have taken place, and in a brief article only a bare outline of these can be attempted.

Some figures may serve to indicate the problem confronting the Town in 1928. There were four condemned schools and eight others classed as defective. There were two cookery centres to serve the needs of some 3,000 senior girls and two craft centres for a similar number of boys. Playing fields were non-existent and in no senior school was provision made in special rooms for Art, Science or Gymnastic work.

The first new school was opened in April, 1929. Between that date and 1932, when the Hasland Hall Senior School was opened, the four condemned schools have been closed, six new ones opened and *twenty-three* separate building projects (additions, reconstructions, etc.) planned and carried out. This building programme resulted in the provision of some 3,200 new school places (the total school population is about 10,000); some 2,000 old places were lost by the drastic cutting down of the existing accommodation in order to reduce the size of all classes. Since 1932 some 500 further places have been provided, so that in all about 1,700 new places have been secured. Each Senior School now has the appropriate practical

work rooms (there are now ten domestic rooms, ten craft rooms, etc.), while four schools are fitted with a complete bioscope installation. Approximately 45 acres of playing fields have been purchased and laid out.

On buildings alone some £120,000 have been expended; furniture and equipment has cost £10,000, while the purchase and laying out of playing fields cost £13,000—a grand total of £143,000.

In 1928 there was a total teaching staff of 271, of which 52 (including 15 Head Teachers) were men and 219 were women. Of the latter, only 49 were *trained* and certificated. In 1935 there were 338 teachers, including 102 men and 236 women. The increase of 67 in the total was due to the demands of specialization and to a drastic reduction in the size of classes. The number of male teachers had doubled owing to the demands of the new modern boys' schools. Of the total, 218 were now trained and certificated.

By 1933 the whole of the Borough Schools were re-organized in accordance with the general principles of the Hadow Report. More important still, each school possessed facilities which rendered possible work along new lines. The aim had been not to have a few selected first class schools, but to reach a good general level of excellence in *all* the schools.

This part of the programme completed, the Committee turned its attention to other problems. Its first concern had been to provide such facilities as would enable the bulk of the



children in the Borough to receive a sound education. Now it began to be realized that the re-organization of school places and the redistribution of the school population were not *real educational* re-organization. More properly they constituted *administrative* re-organization and were necessary forerunners to real re-organization. But it became apparent that the latter would be concerned in the main with principles, methods and curricula. These problems arose from the improved facilities and from the fact that in 1933 the school leaving age in the Borough was raised to 15 years (subject to certain exemptions).

In these days when there is much controversy about the Bill now before the House of Commons it might be as well to place on record the conclusions which can be drawn from the experience gained in Chesterfield. No one would choose to have exemptions; obviously a complete raising of the school leaving age is preferable. But some benefits are gained—in spite of exemptions. Parents come to look upon 15 as the leaving age and not 14, while the *average* school life is lengthened (in Chesterfield the average leaving age is now 14 years 4½ months as against 14 years 1½ months in 1933).

In order to study these problems as a whole, a second report was prepared for the Chesterfield Committee, entitled 'Re-organization—the Second Phase'. The recommendations made in this Report have been generally approved by the Committee and some idea of their scope may be obtained from the following reproduction of them.

- (1) That a school leaving age of sixteen should be visualized in planning for the future.
- (2) That any accommodation freed by the falling birth rate should not be used to provide for the older scholars, since it is entirely unsuitable for them, but it should be used
  - (a) to develop Nursery Class work.
  - (b) to reduce classes in Primary Schools.

Should sufficient accommodation not be so freed, then the question of adequate Nursery Class accommodation in all existing Infant Schools would have to be considered by the Committee.

- (3) That the standard of buildings, equipment and staffing aimed at in the Post-Primary Schools should be that of the best existing 'Secondary' Schools.
- (4) That the Derbyshire County Education Committee should be again approached on the subject of delegation of powers for Higher Education to the Local Authority.
- (5) That the possibility of acquiring sites in suitable areas should be considered.
- (6) That a Psychological Centre should be established in the Borough as soon as circumstances permit.
- (7) That the question of the provision of adequate accommodation for physical and mental defectives should be considered.
- (8) That the possibility of the provision of a 'Holiday-School' Centre should be considered.
- (9) That a satisfactory wireless set should be installed in each Primary and Post-Primary School.
- (10) That cinema equipment should be provided in each Primary and Post-Primary School.
- (11) That 'Panels' should be set up by the Joint Advisory Committee to investigate questions of methods and curricula. There should be three such panels:—
  - (a) Infants' Panel.
  - (b) Primary Panel.
  - (c) Post-Primary Panel.
 (The Joint Advisory Committee should act as a co-ordinating panel.)
- (12) That the question of mobilizing the support of the parents should be considered.

One or two of these deserve more detailed reference. It has been pointed out that there has come to Chesterfield a realization of the fact that it is in methods, curricula and outlook that real re-organization is most needed, and that such re-organization alone can be properly called educational. In accordance with recommendation 11 above, Panels have now been set up and the terms of reference are worth noting. These are as follows:—

- (a) *Infants' Panel.*

To consider and report upon:—



- (1) The desirability of increased facilities for Nursery work.
- (2) The relative value of Nursery Schools (separate from Infant Schools) and Nursery Classes (adjuncts of existing Infant Schools) and the desirability of the development of one kind of school for all children below the age of seven.
- (3) The value of Nursery Work as an educational instrument separate and distinct from its value as a palliative for economic evils.
- (4) The opportunities presented for sense training and the necessity for both group and individual activities.
- (5) The age at which initiation into formal studies should be made.

(b) *Junior Panel.*

To consider and report upon:—

- (1) The necessity of the continuance of the spirit and methods of the Infant Schools into the Junior Schools to ensure an easy transition from the one to the other.
- (2) The desirability of regarding the curriculum of the Junior School in terms of activity and experience rather than of knowledge to be acquired and facts to be stored.
- (3) The advisability of a greater degree of freedom and co-operation and the value of non-academic subjects in a Junior School.
- (4) The value of the Cinema and Wireless in Junior School teaching.

- (5) The effect of the examination system upon the work and children of the Junior Schools.

(c) *Senior Panel.*

To consider and report upon:—

- (1) The desirability of fostering creative activity as an underlying principle of all Senior School work and the necessity for giving this principle the widest possible scope.
- (2) The need for a closer approximation of Senior and Secondary Schools based on the principle already set forth.
- (3) The advisability of removing the present age barrier between Senior and Secondary Schools.
- (4) The need for a close consideration of the claims of new educational activities—e.g., the film, the cinema, the school journey and newspapers—in Senior School curricula.
- (5) The effect of a progressive decline in the Senior School population.

In their deliberations the Panels meet either separately or jointly and additional members can be co-opted as required.

Steps are being taken now to provide a Psychological Centre and a treatment centre for defective (physically and mentally) children. For eight months a study circle of a dozen young teachers has been actively engaged in research work. Amongst other problems, the



**Highfield  
Hall  
Infant and  
Junior  
School**

**Children at  
rest on the  
Verandah**



following are being investigated:—‘Preferences and Abilities in Senior Boys’, ‘The Play of Children’, ‘The Effect of Unemployment (parents’) on the attitudes of children’, and ‘The geographical distribution of Mental Defect in the Borough’. In all these, results of great interest and value are being obtained.

The School Journey Movement has developed rapidly. For the current year £450 will be expended upon assisting schools to send parties on journeys to a variety of places. The journeys planned include visits to Youth Hostels, and to London, Westward Ho, Bideford, St. Malo, Llanfairfechan, Humberstone and Glamorgan. In all, seventeen schools will participate and twelve centres will be used, while approximately 600 children will participate. Two interesting features are that this year *Junior* Schools will go on School Journeys, while the boys from two Modern Senior Schools will go to Derwent Hall for a fortnight each, in order to study the construction of the large new reservoir in the Derwent Valley.

There are at present four Nursery Classes in the area—attached to existing Infants’ Schools. It is felt that if the need for Nursery School work has an educational basis, then the better solution of the problem is to develop one type of school for all children from two to seven years of age. The best Nursery School methods are desirable for these children. To establish just one or two such schools and to neglect the rest of the area seems an unwise proceeding. It is

often the only child of ‘middle class’ parents that needs the environment of the good Nursery School more than the child who is one of a large family. It is hoped, therefore, to use the decline in school population to develop Nursery Classes with the ultimate aim of schools taking all children from two to sixteen.

One other point should be made clear. There has been no attempt made in Chesterfield to standardize either methods or curricula. It has been realized that the school is really formed by those who work and live in it. Some schools have the normal five-day time-table, some a six-day one, others a seven-day one. In some Schools projects are worked at; in others the older children have a choice of subjects. The result is that a visitor to the area receives an impression of activity and life. Much, very much, remains to be done. In no respect has the complete vision been realized. But those who knew the area eight or more years ago and who return to it now, can see the revolution that has been made perhaps better than those who have remained at home. The children are healthier, brighter, more alert, and the results of the work that has been done should be apparent in the history of the future generations in the Borough. The schools are endeavouring to foster initiative, creative activity and courage in facing new situations. If they are successful in their aims, they will develop citizens capable of dealing with the complex problems which confront society to-day.

# The New Schools

T. F. Coade

Headmaster of Bryanston

**T**HE ‘new’ schools are not primarily interested in new methods and new ‘stunts’ for their own sake; they are interested in a complete change of attitude and in a change of heart; and they are interested in new methods simply as a means of bringing about this change.

## Their Attitude to Discipline

Let us take the question of Freedom, about which there is more misunderstanding than

about anything else. The new education stresses the need for greater freedom at school. There is among the new schools a right and a left wing, and some interpret that word Freedom more broadly than others. But in general, it is true to say that *negatively* they all mean freedom from obstacles, traditions, prejudices, attitudes that have lost their meaning in the modern world, and are hampering both individuals and society in their attempt to grapple with their problems;



freedom, too, from the false standard of ethical values which inevitably holds where such a conservative attitude is maintained; freedom, so far as possible, from the dictatorship not of examinations in themselves but of the examination mentality, which determines rather than follows the curriculum, and at every stage embarrasses the natural growth of the child to maturity. *Positively* these schools mean freedom for self-realization, for self-discovery, which is the birthright of every human child—a birthright which, as things stand to-day, nine out of ten children (or their parents or teachers on their behalf) are compelled to sell for a mess of pottage, or whatever the modern equivalent may be; freedom also for that service of other people which is implicit in the full self-realization of the human child. Freedom does not mean the irresponsible licence which obscures eternal values or cuts across the happiness of others. Even to those schools which, in my humble opinion, go too far and give children too much rein, the ultimate aim is that the child shall find true freedom.

The new schools, as well as the old, believe in authority. But new schools would prefer to call it guidance; while traditional schools, in fact, if not in theory—maybe through fear, maybe through inertia, maybe on principle—still cling to the methods of dictatorship, amiable or ferocious, administered directly through the staff, or indirectly through the prefect system. I believe these two attitudes of the new and the old schools to discipline are the surest clue to their difference of aim. The old system is authoritarian; and interprets 'education' as little more than the handing down of the accumulated wisdom and experience of the past as a treasure, or final revelation.

The new system has a profound faith in life, and believes that the life-force, the Creative Spirit, God—call it what you will—that has brought us up to our present state of evolutionary development is essentially able to continue progressively developing qualities and powers in our children and in our children's children, new faculties that will grapple with new conditions better than we can. And though it behoves us sometimes to advise, sometimes to check children, it is first and foremost our duty to try to set this life free within them, and enable

them to find their own solution of those problems that must be solved in a new way.

### The Child's Social Relationships

The relation of the teacher to the child is then not that of a tourist agent who issues to the traveller instructions from his office; but is that of the experienced traveller accompanying those less experienced, the tried explorer who goes with the young explorer on his journey of discovery. He does not explore *for* him; he explores *with* him. His own past experience of joy, of endurance, of agony, qualifies him in some degree to aid those less experienced; but their joint experience must never become mere routine for the guide; it must always be a new experience for him as for the child if it is to be true guidance. Nor must anything in his attitude or method of instruction rob children of their own sense of spontaneity, of creative adventure. By observation, by intuitive wisdom, by foresight, he will help them and direct them when things are too difficult, shelter them or expose them, support them or stand aside, until their own experience under his guidance has empowered them to stand surely or move confidently in the high and perilous places through which they must one day go alone.

The new education, therefore, strives by careful experiment, and in the light of modern psychological knowledge, to create an environment at school in which the child may discover himself, testing out and developing his own peculiar talents and ideas, making his own choices and mistakes, and expanding with something of the liberty of the tree which grows by the water side, rather than shooting upwards prematurely like a pine sapling in an overcrowded spinney. The child must be allowed to develop his own individuality, not, as is frequently said, so that he may become a self-centred organism, but so that he may become a more significant member of the social organism, bringing, as he will, a richer contribution, that of a full-grown personality, instead of one that is warped, or moulded to a conventional or obsolete pattern.

New schools believe, then, that social service is not the denial, but the fulfilment of individual education. They believe that the full-grown



human being is implicitly a conscious servant of the group to which he belongs. They therefore distrust schools which make a religion of 'public service'. A religion that has not its roots in direct, joyous personal relationship with the spiritual source from which we spring, degenerates into a sterile morality, and is, therefore, not worthy of the name of religion.

### Responsibility through Responsiveness

Now life, whatever else it may be, is a creative spirit, or the expression of a creative spirit. Any child can recognize this in trees, flowers, plants, animals, or in its own body. When a child is creating he is in unconscious but direct communion with life, i.e., in harmony with that spirit; he is also at his happiest and best. Therefore the new education is essentially creative education, and uses every means to exploit the spontaneous and imperious desire of youth to create. That is why creative work, individually or by groups, is the basis of education in the new schools, not as a frill or pastime, but as the main business of the school.

The desire to create is tremendously stimulated by understanding contact with beauty in nature, in art, in crafts of all kinds, as well as

in friendship and in individual and combined recreative activity of all kinds. Therefore the faculty above all others that the new school tries to cultivate is responsiveness, the power to recognize and love all that is beautiful and noble and good in men and things of the past and the present. I am convinced that a true sense of responsibility can be born only in one who is responsive. Otherwise, responsibility is a purely moral virtue born of a sense not of love, but of duty, and therefore a tiresome and rather barren virtue.

Only the child that has learnt responsibility through responsiveness will be able to give to the world the help that it needs most. The modern world in its travail can be helped only if men learn in time that co-operation, or love, is not only a spiritual law, but a political and economic necessity. And modern schools are aiming at no less a goal than this: to train children to become co-operators by habit; co-operators first with life, then, as a corollary, co-operators with other people. That object, if it can be achieved, can be achieved only by the growth of a conception of education different in certain fundamentals from that which has been characteristic of public school and state education in the past.

## Examinations : Where Should Reform Begin?

Principal of University College, Hull

John H. Nicholson

SECONDARY education is again under review. About five per cent of the pupils in secondary schools reach the university. No one would suggest that the whole of the curriculum and teaching of the schools should be planned to suit this five per cent at the expense of the rest. But the curriculum is governed by examinations. After the war the school examination system (like much else) was 'rationalized'. Boards based on the universities were set up; local authorities and teachers appointed representatives. Each board conducts two examinations—the first, for the School Certificate, is taken at

about the age of sixteen, the second, for the Higher School Certificate, two years later. Those who obtain the necessary number of 'credits' in the first examination are accepted by the universities for matriculation. The Higher School Certificate generally exempts from the Intermediate Examination in the university.

The earlier system of school examinations was certainly in need of reform. In spite of a network of 'treaties' between examining bodies, their different requirements were bewildering to teachers and often unfair to candidates. But there is a growing feeling that simplification has



gone too far. Is it possible, at the same examination, to test school attainment and suitability for a university course? Is sixteen the best age at which to qualify for matriculation two years later? Is it fair to the great majority of secondary school pupils to introduce into the examination features (such as the system of credits) whose main use is to assess fitness for advanced work on which few of them will enter?

Criticism centres round the impulse towards specialization which the present system gives, and is intended to give. Even at the School Certificate stage, a high mark in particular subjects counts heavily. The courses for the Higher Certificate are specialized courses. The assumption seems to be that all the ablest pupils should specialize, at sixteen if not before. At the university it requires courage in an able student to choose a pass course instead of an honours course.

As the recent report of the University Grants Committee testifies, the universities themselves are becoming uneasy about specialization carried to these lengths. The criticism of the school examinations is not confined to teachers in the schools. The Association of University Teachers has shown concern about the extent of specialization in schools and universities alike. The tendency of the present system is to determine the curriculum from the university *downwards*. Universities expect their best students to specialize in honours courses. Therefore the examination which selects the best students—the Higher School Certificate—must be a specialized examination. This means that the ‘advanced courses’ in secondary schools must be specialized courses, leading to that examination. Until last year these courses were financed by block grants from the Board of Education—the strongest possible incentive to concentrate on courses of this kind. Now, happily, the grant is to be based on the *number* of pupils doing senior work. The School Certificate Examination itself is often regarded less as a ‘leaving examination’ for the majority than as a qualifying round for entry to an advanced course.

Now that there is growing agreement on the dangers of the present system, discussion turns on remedies. Some universities have instituted, or are contemplating, ‘general honours’ courses—that is, an honours degree in more

than one subject. Where this plan is adopted, the able student can read for honours without narrowing his study to one specialized field.

This in turn will mean a broadening of the curriculum for the Higher School Certificate. Some examining bodies are already moving in this direction. As regards the School Certificate the remedy which finds most favour is the abolition of credits, or at least of special credits and distinctions. But agreement on this has not been reached.

It may well be that the remedy must be sought in more radical measures. The needs of the majority of secondary school pupils must determine the character of the examinations and of the courses that lead to them. For pupils who are to leave school at sixteen, the courses that end at that age should be complete in themselves. They should not be planned as a preparation for advanced courses. So, too, for those who stay at school till they are eighteen, but do not go on to a university, the seven years of secondary school life should give, within its limits, a complete education. The examinations which close each stage of school life should be designed to test school attainment at that stage. This means that ‘matriculation’ should again be separated from the ‘school leaving certificate’. Probably the examination which qualifies for matriculation should be taken in the pupils’ eighteenth year—when college entrance and scholarship examinations at Oxford and Cambridge are normally taken. Of course, this would mean a return to a system of ‘parallel’ examinations. But this is logical, if there are to be parallel courses—courses for those who are preparing for a university, and different courses for those whose formal education will end when they leave school. Obviously, there are difficulties. How will those who are to go on to higher courses, or to the university, be selected? Is there to be still another examination? In many cases, unfortunately, the length of school life is determined by economic circumstances. This is lamentable; but while it continues to be so, these pupils should at least be given the most complete education possible in the time available. For the rest, the school record would provide the best evidence of fitness for higher study. This record should include, not merely ‘marks’ or terminal reports, but as full informa-



tion as possible with regard to the pupil's personality, abilities and attainments. Naturally the parents would be called into consultation. The judgment of a good headmaster or headmistress, with this information available, could generally be relied on. Perhaps there might be a right of appeal to advisers appointed by the local authority. Both the schools and the universities would gain from such an arrangement. The schools would be free to shape their courses in accordance with the varying needs of their pupils; school examinations would be a test of school work, at each stage. It would be wise to retain the system of external control of school examinations, but teachers should have a larger say in their character. The universities would gain too. They would be free to frame their entrance examinations so as to test promise rather than school attainment. Their scholarships would of course be awarded, not on the basis of the school leaving examinations at sixteen and eighteen, but on their own examination; optional papers could be set for the specialists. The school record should be available to university examiners, and the examinations should always include an interview, but not necessarily a 'viva voce'.

The present system of school examinations is delaying a reform of the secondary curriculum which is overdue. The basis of the school plan

should be to provide for each pupil a complete education, within the limits set by the time available. The secondary school deals with three groups of pupils—those who leave at sixteen, those who stay till eighteen and end their schooling then, and those who are to go on to universities. There are of course also those who leave before sixteen, or between sixteen and eighteen. Leaving before sixteen should be strongly discouraged, and those who stay after sixteen should be urged to complete a full two years' course. In the ideal secondary school each group would be specially provided for—while the school plan should be flexible enough to allow pupils to pass from one group to another where this is necessary or desirable. Both schools and universities would gain by a plan of this kind. The 'pressure' on the slower pupils would be relieved, while the able pupils would have fuller scope. The universities would be free to reform their own curricula, without causing an upheaval in the schools. Higher education in all its grades would gain in reality. Schoolmasters and university teachers would be freed from much that is irksome in their present enforced partnership in examinations. They would still collaborate; but the differing requirements of school examinations and university tests would be frankly recognized. I believe that both would welcome the change.

# The Nursery School and its Future

F. Hawtrey

**Principal of the Avery Hill Training College**

**M**ANY countries have some kind of kindergarten or nursery school for little children from the age of 2 or 3 till they go to the primary school at 6 or 7. These schools may be staffed by nurse-teachers, as in Belgium or Germany, or by qualified teachers, as in the French *écoles maternelles* but all have this in common—that they are planned for the general well-being of the child, for his nurture as well as for his education.

In England we have adopted a different system. The infant school, which all children from the age of 5 must attend, and which admits children as young as 3, is a department of the primary school, and from the first, the purpose of the infant school has been to give children instruction in reading, writing and arithmetic. When children passed from school to factory at 10 years of age, it was important to give them as much schooling as possible during the short time





**Bishop's Itchington  
Nursery School :**  
*Top. Before altera-  
tion.*

*Below. The same  
room adapted.*

See picture on next  
page and descrip-  
tion on page 206.





available; the school age is now raised to 15, but the clause in the Education Act still stands—'It is the duty of every parent of every child between the ages of 5 and 14 (or 15) to cause that child to receive sufficient elementary instruction in reading, writing and arithmetic'. No other country in the world has a law which compels its children to be taught the three R's at the age of 5 and which is enforced by attendance officers. Little children whose home conditions are unsatisfactory must find shelter in the baby-classes of the infant school.

At the present time 155,000 children under 5 are in public elementary schools, and 33,000 of these are only 3. The nursery school in England provides for a tiny proportion of these children—only 4,825 in all. In spite of its small numbers the influence of the nursery school movement is far-reaching. To understand both its strength and weakness we must look back to its beginnings some 30 years ago.

In 1900 there were as many as 600,000 chil-

dren under 5 in infant schools. The infant school of those days, with its large classes, galleries and prisonlike walls was ill-adapted for children and was more reminiscent of the factory than of the nursery. In 1905 a group of women inspectors wrote a sweeping condemnation of the provision made in elementary schools for children *under 5*. The immediate outcome of their report was that L.E.A.'s, where they so desired, could exclude these children from school. Meanwhile the subject was handed over to the Consultative Committee for their consideration.

In 1908 they recommended unanimously that nursery schools should be provided for children under 5 whose home conditions were unsatisfactory, and they gave the first description of the ideal nursery school:—the premises must be above reproach with regard to the admission of light, air and sunshine; small tables and chairs should be used; more floor space provided; the play-ground should con-



*Bishop's Itchington: The washing wing in the adapted building*



tain trees and small plots for gardens, and it should be partly under cover so that the infants could be taken out constantly even in rain or hot sunshine, and there should be an easy, direct exit. The offices and washing arrangements should be as complete as possible, with simple means for giving the children baths, and in any case a sufficiency of clean towels and soap. There should be no rigid time-table, no formal lessons in reading, writing and arithmetic, and no inspection of results in such subjects allowed. There were to be toys, swings or rocking chairs, a doll's house, a Noah's Ark, bricks of various sizes, large sand troughs and a supply of spades and buckets—and pets, such as goldfish and birds. They also stated—'The infants should be allowed to sleep when they are sleepy, and it is advisable to induce them to sleep in the open air'. The Committee urged strongly that the number of little children under one teacher should never exceed 30: in addition to this, they recommended the appointment of a woman, who would be a nurse or attendant rather than a teacher. Such attendant, however, must be in addition to and not in place of the teacher.

A serious omission from this sensible scheme was the provision of a mid-day dinner. Although detailed accounts of the provision of meals were included in the reports of foreign nursery schools, this controversial subject was not touched upon by the Consultative Committee in 1908.

Finally, the Committee recommended that it should be laid upon the L.E.A.'s as a duty to provide these nursery schools where required. Though the Committee were limited by their reference to children under five there is a suggestion that new infant schools should be on nursery school lines—'New buildings for infants should be framed on the lines suggested in the body of the report; in the case of existing buildings an effort should be made to improve them as quickly as possible'. (*Recommendation 12.*)

This report is important as it described for the first time the nursery school ideal and laid down the lines for future development. But it also introduced an unfortunate limitation—the reference was to children under 5 and the question of nurture for children in school became confined to children under school age. The nursery school was presented as an alter-

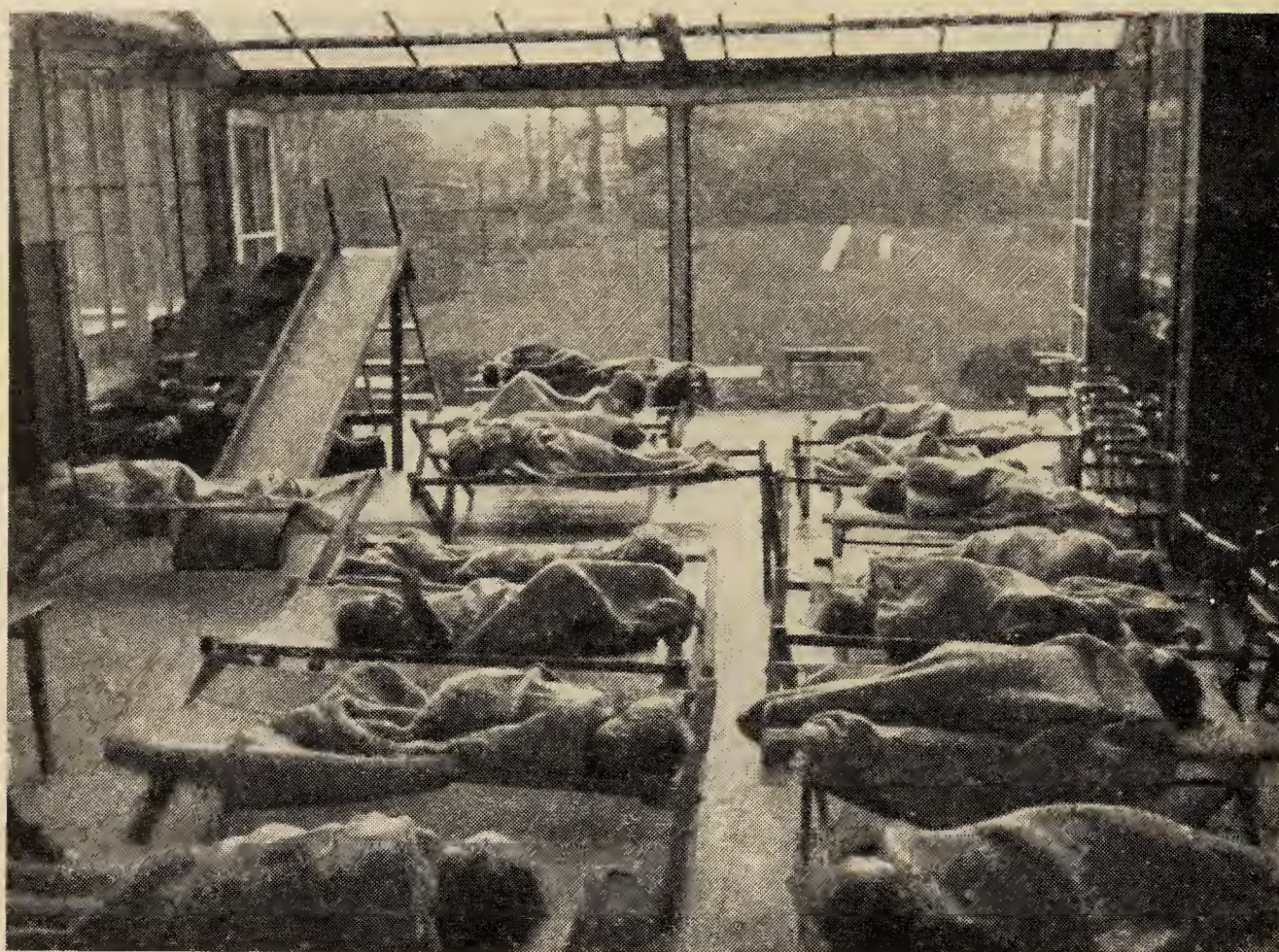
native for the baby-class of the infant school, not as an alternative to the infant school itself.

The report was far ahead of its time, and had no immediate results. Only a few voluntary nursery schools were established. No grant to supply or to aid the supply of nursery schools was available till the Education Act of 1918. Mr. Fisher gave generous recognition to nursery schools in his scheme for education, and the new regulations that followed in 1919 for the first time emphasized the importance of nutrition: 'Meals including a mid-morning lunch and mid-day dinner should as a rule be taken at the school, and it may be desirable, or even necessary in some cases, to provide the children also with breakfast and tea'. But once again development was checked by the necessity for economy. In 1925, nursery schools were made a Special Service and ranked with schools for children who are physically or mentally defective; this was useful from the point of view of securing medical supervision, but henceforward the nursery school became only 'a desirable adjunct to the national system of education'. (*Report on Infant and Nursery Schools.*)

It is no wonder that under these conditions the development of nursery schools has been slow. In 1934 there were 59 for the whole country. But each of these nursery schools is a pioneer effort, each has its own contribution to make, and the nursery school movement has had an influence quite out of proportion to its small numbers.

The conditions under which nursery schools are carried on vary greatly. A nursery school may be housed in converted cottages, as at Ardwick (founded 1915) where, set in the midst of the children's homes, it offers simple and practical lessons to the mothers near at hand: or it may be established in a country house, like the George Dent School, Darlington, where the children arrive by tram to enjoy the spacious rooms and garden: or it may be in a specially designed building as at Selly Oak, Birmingham, which is completely equipped to meet the needs of the children: or, again, it may be installed on the roof of a building, like the Children's House in Bow, or on the the roof of a block of new flats in St. Pancras like St. Christopher's with its paddling pool.





**George Dent**  
**Nursery School**  
**Darlington**

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 K. R. Drummond*

Some nursery schools are supplied by L.E.A.'s, others are under voluntary control. Some take no more than 30 or 40 children, others provide for 100 or more. Some are open from early morning until late evening; some provide three meals, others one. But all nursery schools have this in common—that they are planned to promote the child's whole development, physical, intellectual and moral; with this end in view there is always close co-operation with the home. The part played by parents, fathers as well as mothers, is strikingly shown in the opening of the Emergency Day Nurseries in the distressed areas. It was realized that the barren life 'on the dole' could be made more attractive for children if resources were pooled. The fathers knocked up shelters, made beds, furniture and toys, and dug in the garden; mothers washed and cleaned and helped to look after the children. Some nurseries started in this way became schools recognized for grant, as at Middlesbrough, Sunderland, and Lincoln. All these nursery schools have a special close connection with the groups of parents who helped to found them.

If not quite the earliest in date, the boldest experiment in nursery schools was carried out by Margaret McMillan and her sister Rachel

in Deptford (1911). Margaret McMillan was a born fighter, fearless of spirit and gifted with the vision of her Highland race; moreover she had much common sense. She knew that children could not grow up strong and healthy if they were boxed up in classrooms. She took possession of the 'stowage site' in Deptford and turned it into a garden. Here she put up open-air shelters; they were cheap and flimsy structures compared with the costly three-decker schools built to last 50 or 60 years, but they gave her children all they needed. In place of blank walls they looked out on to flowers and a pigeon cote, and instead of spending 'break' in an asphalt yard they could run freely in and out of the garden all day long. Each shelter was self-contained, and was furnished with tables, chairs, and stretcher beds. There were a few sinks for baths, and simple but perfectly adequate washing arrangements, and from the first Miss McMillan not only washed but fed her children.

Critics grumbled about expense and foretold epidemics, but the experiment justified itself. The children were healthy and happy; they acquired good habits, developed self-control and behaved nicely to each other. They learned to speak well and clearly; they were observant,



keen and alert. In the heart of the slums, slum children had ceased to exist. The nursery school now has shelters for 260 children, and Miss Stevinson and Miss Campbell carry on Miss McMillan's pioneer work—for it is still pioneer. With the help of Lady Astor, a training college has sprung up beside the nursery school, where students prepare for their vocation as teachers, by living among the children. This year a holiday nursery school was opened at Wrotham in Kent. Forty little children can for a time live country lives in this beautifully planned building set 'in a faire field'. It is indeed the realization of the dream that began 25 years ago with the first shelter on the 'stowage site'. Why is not every infant school planned like the Rachel McMillan nursery school? Miss McMillan knew that her work for children should not finish for them at the age of 5, and she maintained out of her own means a camp school for boys and girls so that at least a proportion of her children could continue their education without a break.

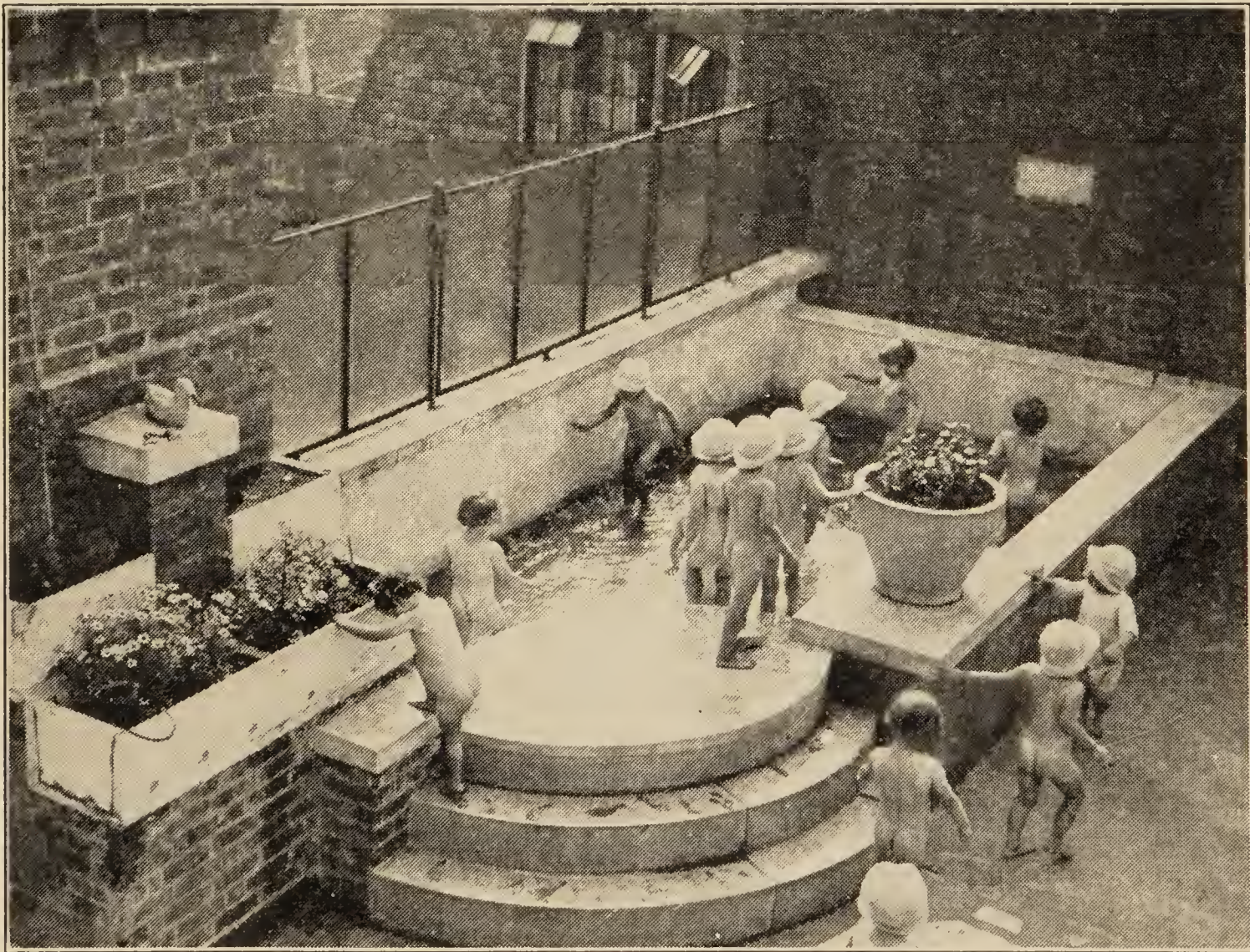
Yet after 30 years we are content with infant

school provision, and the nursery school remains little more than an isolated experiment.

What is the next step? Those who would jealously preserve the character of the nursery school clamour for more nursery schools for children from 2 to 5. They ignore the fact that their children, accustomed to a nursery environment, must pass at the age of 5 to the different conditions of the infant school—and one of the different conditions is that school dinner is not provided any more. Perhaps those who advocate an extension of nursery schools for children aged 2 to 5 are hoping that infant schools will be absorbed gradually into junior schools and that nursery schools for children till 6 may in time take their place, as Mr. Fisher planned. But this substitution would be a very slow process, and it would be a painful one; it involves the destruction of the infant school, and the infant school has a great contribution to make.

The infant teachers have created, under great difficulties, a whole technique for encouraging free activities and individual occupations for children; their co-operation is essential if the

**St. Pancras  
Nursery  
School  
Paddling  
Pool  
on Roof**



*Reproduced by kind permission of St. Pancras House Improvement Society*





*The Margaret McMillan Country Holiday Home, Wrotham, Kent*

infant school is to come into its own. A better alternative is to transform the existing infant school, and this process is already at work. The influence of the nursery school is already to be seen in the baby-classes of public elementary schools for children aged 3 and 4. By degrees amenities are creeping in: instead of falling asleep on their desks children rest on mats on the floor, or in hammocks slung between the desks, and now stretcher beds are often provided. In some baby-rooms there is a basin and jug on a stand, and towels for each child are hung nearby, so that washing may be a valuable experience and lay the foundation of good habits. Only the teacher knows how difficult it is to organize this in the corner of a class-room and without running water! Then often there are small tables and chairs instead of desks. If a mid-morning lunch of milk and a biscuit is provided, the children can wait on each other, and learn good manners.

Many new infant schools have open-air class-rooms, each with its own cloakroom, and there are lavatories with hot and cold water and the w.c.'s are adjoining; 'Infants' have their own playground. It is a harder matter to adapt an old-fashioned building, but some Authorities

are experimenting. In some schools in Willesden, for example, the asphalt of the playground has been broken up and a small garden specially enclosed; the windows have been cut down into doors which open out into the garden; washing arrangements and lavatories have been built on to the baby-room.

This year, in Warwickshire, a like adaptation has been carried out in the village school of Bishop's Itchington. The parents subscribed £30 towards the alteration of the baby-room, the remaining £170 was found by the Local Education Authority with the help of grants. An old-fashioned ill-lighted classroom has been transformed by the opening out of French windows that look on to a grassy plot and apple-trees; a wing for washing and cloakroom has been added. But the fundamental change is the recognition that additional help is necessary if the teacher is to undertake new responsibilities. It is the provision of this additional help which really entitles a baby-class to be known as a nursery class. Manchester took the lead in making provision of this kind and in 1933 had over 60 nursery classes, while in Leicester there were 24. But even in Manchester and Leicester the mid-day dinner is not yet provided, and at



its best the nursery class remains an economic half-measure.

We are in the midst of change and new opportunities are opening out for the younger as well as the older children. Schools are being reorganized under the Hadow plan, and infant schools will be left with a range of two years only—from 5 to 7. Moreover the falling birth-rate will before long lead to diminished numbers. There is going to be room in the infant school of the future, and more children under 5 can be admitted. The Board of Education recognizes this, and in Circular 1444 recommends that provision should be made for these little children in nursery schools or in nursery classes. It is clear that the provision will be mainly in nursery classes. This is the right line of development, if nursery classes are adopted because they secure continuity for the first stage in education; and not because they are a cheap alternative to nursery schools; otherwise there is a danger that the nursery school ideal may be lost and that its essentials may be forgotten. Nursery classes will be developed under the elementary school code. Will they lose their nursery character, or will the infant school be transformed under their influence? In either case the 'attached' nursery-class will in time supersede the 'detached' nursery school.

The real safeguard would be the establishment of a certain number of nursery schools for

children aged 2 to 7. If nursery schools could make provision for the whole of the first stage in education, they would serve as models and set a standard. There is at present only one school of this type, namely, Princeville nursery school in Bradford. This was for a time run as a combined nursery and infant school under two sets of regulations. One headmistress was in charge of the whole school, and so far as the children were concerned there was no break in the continuity of their education. Last autumn the school was temporarily recognized by the Board of Education for the sake of experiment as a nursery school for children 2 to 7. No doubt in time a new type of nursery-infant school will be evolved. What we need is a period of experiment with infant schools able to admit children as young as 2—with nursery schools able to keep them until they are 7.

But L.E.A's are reluctant to face the extra expenditure on staffing and equipment, which is necessary if the infant school is to develop on these lines. Teachers are reluctant to undertake new duties for which they have not been trained and which they know cannot be carried out single-handed for 40 or even 30 children. General interest is concentrated on the senior school to 15 with its new opportunities and responsibilities, yet the transformation of the infant school is perhaps the most important educational step of our time.

# Co-operation Between Home and School

Ralph Crowley

**late Senior Medical Officer to the Board of Education  
and Founder-Member of the Executive Committee of the  
Home and School Council of Great Britain**

**T**HE remarkable development during the last two decades both in the theory and practice of education, as these affect the great mass of the children of our country, has been due no doubt to a combination of causes and circumstances. The determining cause, however, must probably be assigned to our recogni-

tion in increasing measure of the worth of each individual child, of the need for the development to the full, in the best interests of the child and of the community, of such innate general and specific powers of intellect and emotion with which the child may be endowed. Under the pressure of this governing principle there



have developed fundamental changes in the measures taken in regard both to the health and education of the child.

## Broader Understanding of Education and Health

The changes in education have been rapid. It is not long since we thought only in terms of the teaching of the 3 R's. Then we passed to the provision of greater educational facilities for the brighter children. Now our ambition is greater and much more difficult of fulfilment, namely, how to secure the full development of every child.

Stated shortly, we are passing in our elementary schools from the teaching of 'subjects' to the education of the whole child. Equally rapid have been the changes in the steps taken relative to the health of the child. The main consideration of the school medical service is no longer the treatment of defect and disease. We have passed in this field also to the consideration of the whole child, to an understanding and conservation of health both physical and mental.

Now this broader understanding both of education and of health requires an appropriate and fresh setting. The teacher and the classroom and the doctor and the consulting room do not suffice. The child must be considered in relation to all his surroundings, to his home life, his school life, his social life, and, in cases of part time employment, to his industrial life. The first need is clearly a much closer association than usually obtains between the home and the school, the parent and the teacher. The need for this is especially important in relation to the mental health of the child; the study, understanding and guidance of his emotional life is impossible without the fulfilment of this condition. Without it, too, the mal-adjusted child and the pre-delinquent child can never be fully understood and helped. Delinquency has always behind it a long tale to be told, even though we can very imperfectly tell it, and, as a rule, it relates to the home rather than to the school. But the unfolding of the tale and the remedying of the condition must be a joint undertaking between the home and the school. Moreover, both the home and the school must be on the look out for these symptoms of pre-delinquency

in order to come to learn what behaviour symptoms are significant and demand attention and what are ephemeral even though they bulk largely on the surface.

## The Integration of the Life of the Child

On the ground, then, both of physical and mental health, we need to recognize fully this biological unfolding of the life of the child throughout the developmental period from birth up to eighteen years, in order to ensure, through the education of the child at all stages, the integration of the child's life. To attain this end parent teacher co-operation becomes essential.

As civilization, particularly urban civilization, has developed, we have witnessed a waning of the home. The day has long gone by when the child's education was in the main creative work arising out of the natural necessities of life. Steadily the school has been taking the place of the home and has been tightening its grip on the child. Under the recurring stimulus of the prolongation of school life, the school had set itself to meet the needs of the child at all points. Under the slogan of 'learning by doing', the school has endeavoured to restore, in its own way, something of what the child has lost through the waning of the home. But the school is recognizing that it must now go further and that its slogan must advance to 'learning by living'. Only so will integration be reached, disunity replaced by unity. Only so will the child function harmoniously as a member of the family, the school, and the community.

## The Changing Parent and Teacher

Through all these changes the parent has been changing too. It is encouraging that in spite of the transfer of so much of the care of the child from the home to the school, from the parent to the teacher, the parent's interest in and responsibility for the welfare of the child has increased. The 'undermining of parental responsibility', so freely charged against communal activities on behalf of the child, especially in regard to the work of medical inspection and the activities of the school medical service generally, has not materialized. Precisely the reverse is true except in isolated instances. Parents are becoming increasingly conscious of how much



the child needs, how much perhaps they lacked in their own childhood, and how powerless they are to provide adequately those fundamental requirements of sound health and the necessary preventive and remedial treatment. Through such modern agencies as infant welfare centres, visits of the health visitor, school nurse, medical inspection, the daily and weekly press, lectures, radio and otherwise, parents are realizing the need for help in regard both to the physical and character development of their children. Many would like to be less of strangers to the school life of their children, to feel a stronger bond between themselves and the child in its out-of-home and out-of-school activities.

The teacher, too, has been changing. The teacher might well be excused if he or she were to confine themselves to the more technical side of their work, which varies so greatly according to the age, social position, mental and physical capacity of the child concerned. But in addition to all this, an immense amount of social work is carried on by teachers, much of it but little known to the general public. Yet the teachers too would like fuller knowledge of their children and this they can only obtain through closer association with the parent and with the social and industrial life of the child.

When one comes to review these changes in educational outlook and the advances along the many different radii of educational practice (from the nursery school, through the junior school, to the senior school of all types, with their differentiated curricula), one realizes forcibly the need for the underpinning of the whole of our system of education by a much closer association between the school and the home.

### Parent-Teacher Co-operation

What, then, are the steps to be taken to secure closer parent-teacher co-operation with its corollary, parent education? There is in every school some co-operation between parents and teachers but, generally speaking, the advantage of such co-operation is not realized to the full. It is not infrequently casual, incidental, and falls correspondingly short of what is required in the interests alike of child, teacher and parent. The form taken will vary with the type of school, the social class of the children from which the school mainly draws, the circum-

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stances of the neighbourhood, the personal characteristics and particular genius of the head teacher and members of the staff. It is the practice, not the form that matters. Nevertheless the function is likely to find fullest expression under some form of parent teacher association, parents' association, council, club or guild.

The furthest development, generally speaking, will be found at present in the nursery school. A well conducted nursery school is as much a school for the education of the parent as of the child. It is here and in the infant school that the foundation of parent teacher co-operation may well be laid. But it is equally imperative in the senior school, including the secondary school, different though the form taken is likely to be. Among the many likely activities may be mentioned the more obvious ones such as the co-operation of the parent with the staff in school and out-of-school activities, such as sports, entertainments, etc.; the supplementing of the amenities of the school by financial or other assistance; and, further, such activities as the organizing of hospitality and holidays for other and less fortunate children, the arranging



of discussion meetings and lectures, and the encouraging of old scholars' associations.

## Parent Education

Parent education has a quality of its own. It is, as the Americans say, 'on the job'. The sort of help the parent needs in the first place is simple and practical and related to the physical requirements of the child, to the problems of behaviour, to the provision of facilities for the study of the development of the child both physical and mental. But as the association of the parent and the school increases, as the school becomes the place where parents naturally congregate, parent teacher co-operation is likely to have marked influence on the development of adult education on lines wider than that of *ad hoc* parent education. There opens out the prospect of reaching men and women untouched by any of our present adult educational efforts. We get indeed a glimpse of the school of the future as the centre of educational and recreational activity for citizens of all ages, of the school serving as the focussing point of the community which it serves. In rural areas activities of this kind will go hand in hand with the development of the work of Women's Institutes, with which it must necessarily be intimately connected.

## The Necessary Machinery

For the development of parent-teacher co-operation along the lines indicated there must obviously be some degree of organization and machinery in any given school. It will be the aim to keep this as simple as possible and to remember that it is set up to the end that the individual child may be benefited and the individual

parent helped. Further, no school which has developed this co-operation between the school and the home will want to live unto itself. It will desire that other schools may share the advantages it has gained and will itself welcome the inspiration and special experience, in one direction or another, that other schools can contribute. Thus will naturally arise some simple form of association between the parent-teacher groups of a district. A local home and school council is likely eventually to emerge as a means of mutual encouragement and of further development among the schools of the area.

## The Home and School Council of Great Britain

It is for growth on these lines that the Home and School Council of Great Britain stands. Its purpose is to serve as a federation of regional home and school councils, of parent-teacher associations and groups and for the linking together of societies and individuals working to promote parent-teacher co-operation and child study. Its work in the field is rapidly developing. There are regional home and school councils affiliated to the central body in Birmingham and District, Liverpool and London. Others are likely to be formed in the near future. There are over one thousand schools associated with the Council and it is estimated that the school population with which the Council is already in touch is not less than 400,000. Further, it is linked up with a world wide movement, the International Federation of Home and School, with headquarters in England at the offices of the Council.\*

\* 29 Tavistock Square, W.C.1.

## THE NEW ERA

The next issue will be a double one and will appear on October 1st. It will contain articles on some of the subjects discussed at the Cheltenham Conference in August, the theme of which is 'Education in a Free Society'.



# Education for Peace

Vivian Ogilvie

who has taught for some years in France and Germany

IN 1919 a man addressed my house at school for the Save the Children Fund. We boys gave our shillings and sixpences. A couple of years earlier people were addressing us on the great cause for which we were fighting and the need for carrying on to a finish, and if they had appealed to us, we should no less generously have given our pocket money to spoil the lives of those same children.

There in a nutshell is the material on which education for peace has to work.

Before considering some ways of tackling the problem, we should be clear about several points, misunderstanding of which often hampers work for peace. For a general discussion of the issues, may I refer the reader to Professor C. D. Broad's *War-Thoughts in Peace-Time*\*. Any steps we take to educate for peace will be largely guided by what we think about those issues and about the points I am going to raise here.

(1) War is not a biological function, any more than the League of Nations is. Animals, it is true, fight and they also co-operate. Disagreement and strife are apparently inevitable among living creatures, but war is not the one inevitable form which strife between nations is obliged to take. War is a political institution—one way of attempting to settle disputes between nations. Its real causes are economic and political and we must not deceive ourselves into thinking that there is any psychological cure for it where those causes are left untouched.

(2) I do not believe that any 'instinct of pugnacity' is the cause of war. What may remain of such an instinct in modern man is evidently in a very slumbrous state, as is shown by the harsh din of propaganda needed to arouse it and keep it awake for purposes of war. It is satisfactory to note from recent experience that road-making at a distance from the scene of battle amply meets the spiritual requirements even of those whose creed proclaims that 'war

alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it'.

(3) There is no *inborn* antipathy to other nations or ethnic groups, like the hostility between cats and dogs. Infants do not dislike the foreigner, even when his skin is of another colour; white children are very fond of their Indian, Chinese and Negro ayahs. And most of us wanted to be Red Indians rather than cow-boys.

(4) There is no *permanent* antipathy to any particular nation or ethnic group. A people's attitude to another people changes with political circumstances. At one time the Jap's features were abhorrent to the Englishman, at another Admiral Togo's portrait adorned his walls. At one time the Russian was our hated rival in the East, at another our dear ally exercising his steam-roller, and to-day part of England dislikes him, while another hails him as a model elder brother. At one time the shillings flow to help a people, at another to kill them. What we like or dislike about them is something we believe them to be doing or to have done. The reader of *Mein Kampf* will notice that the characteristics which enrage Herr Hitler in the Jews are not such as might be traced to 'race,' i.e., physical descent; they are social and cultural products. A physical revulsion against the Jew is obviously not natural to non-Jewish Germans or legislation against intermarriage would be unnecessary.

(5) Though the objects of our antipathy vary with circumstances, the fact remains, of course, that it is comparatively easy to rouse hostility against another nation. But the same is true of other groups: bitter religious and civil wars have been waged within one and the same nation. There is nothing very surprising in all this. To love one's neighbour as oneself has never been found easy even among individuals, and most of us get angry with others oftener than with ourselves. We identify our group more or less with

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\*Oxford University Press, 1s.



ourselves and we like its ways, not because they are better, but because they are ours. The son of a parvenu, having joined a different social group from his father's, is irritated by his father's idiom and feels something like hatred if his smart friends hear his father speak of 'dinner' where they say 'lunch'. Between nations, as between individuals, differences of custom do not make intercourse easier. 'Foreign nations, I am sorry to say, do as they do do', said Mr. Podsnap.

(6) The nation (which in its modern sense is a recent development) is not the only sort of group in which men are united and it has no claim whatever to be regarded as exceptionally deep-rooted in the nature of things. The only form of group which is 'natural' in this sense is the family, and even that is variously composed in different parts of the world. In comparison all other groups are changeable and ultimately based on choice. The same people have formed parts of different nations at different times, and peoples who to-day form one nation, yesterday fought against each other. Bavaria, during part of the Napoleonic Wars, fought on the side of France against Prussia. What would Robert Bruce and Owen Glendower and their English contemporaries have thought of the three nations fighting as one under a Welsh Prime Minister and a Scottish Commander-in-Chief?

(7) People do undoubtedly feel happier in the company of 'their own kind' and tend to seek it. We should be careful not to equate this with the preference of animals for their own species, because all living men belong to the same species. The 'own kind' whose company we seek is primarily some social group in which we are at home. In part its characteristics are national; in part not. A common language and fatherland are binding influences, but I have observed that the society man much prefers the company of a fashionable foreigner to that of a compatriot workman. The nation is a very important type of group, but it has not a monopoly of any 'herd instinct' there may be. Gregarious animals as a rule display loyalty to one group, though a Master of Hounds tells me that when a number of packs join forces the hounds sink their lesser group sentiment in the larger one for the duration of the hunt, obey the Master and disregard their several owners. Men feel attachment and loyalty to more than one

group, and a conflict of claims can lead to tragedy—my family or my trade union? my nation or my religion? my political party or humanity?

A Rip van Winkle whose sleep had begun before the War would be astonished at one development of our times: the growth of a widespread and strong loyalty to humanity and even to the organization which is meant to focus humanity's intentions, the League of Nations. This development is a product of education.

WHAT, then, can be usefully done? Preaching about peace and internationalism is, I venture to think, no good. (a) It is an appeal to the emotions. If we bring up our pupils to respond to that kind of appeal, it is quite likely that they will: and it is a game at which more than one can play. (b) A moving appeal for something of high moral value is not only less effective than one for some bogus crusade, it actually puts people off. Too much talk for peace has had a 'pi' ring. We should not present peace and the League of Nations as holy. If preaching could make men virtuous, what a saintly history Europe would have had!

Ultimately the surest way to educate for peace is to stick to plain facts, for in the long run human beings respect facts and bow to them. The facts which tell in favour of peace and international co-operation are remarkably impressive. How impressive is shown by the desperate measures to which the promoters of nationalism and war are driven: they have to go to the length of insulating their people's minds. Such books as Dr. Delisle Burns's *Short History of International Intercourse*\* and the late Miss Melian Stawell's *Growth of International Thought*† present facts which are extremely relevant to modern problems and put things in perspective. Any intelligent boy or girl will enjoy reading them. The truth is that in all essentials the life of the world is now one, and sheer hard fact is driving us to adapt our organization to that situation. As Dr. Burns has said, 'The facts change more rapidly than the ideas of men with regard to the facts, and still more rapidly than the policies by which men endeavour to control their own fate, in view of

\* Allen & Unwin, 3s. 6d.

† Home University Library, 2s. 6d.



such facts'. Mankind is a community, with common aims, a common history and heritage and a common problem—to conquer nature.

The cure for many kinds of psychological disorder is to get the patient to see things as they are, just as the first step in Buddha's Noble Eightfold Path is right views—free from superstition and delusion. To see things as they are is also a powerful prophylactic against disorder. You may still have the misfortune to be swept into an eddy of emotional vertigo, but if you are living on fact that misfortune is much less likely to overtake you. For that reason the removal of untruth and prejudice from school books and teaching is of fundamental importance. Those governments which are working in the opposite direction pay school books the compliment of stuffing them with lies. We should take the tip. The vast majority of people never read another history book after leaving school, and even in this country many books still in use require to be purged of mis-statements of known fact and expressions of unacknowledged partisan opinion. To bring in other countries almost exclusively in times of conflict, as the enemy or the allies; to generalize on national characters; to apply a dual system of ethics to the deeds of one's own and other countries; to claim or imply that all the great achievements were the work of one's own nation; to praise one's own people repeatedly and attribute low motives to others; to confine one's researches to previous school books and ignore the recent work of reputable historians—these are faults often committed by writers of school histories. But there is more to it than that. In England, at any rate, the books are not so much pernicious as futile. There are some admirable ones in existence, but a large number do not tell the facts which are essential to an understanding of the modern world. Social, economic and cultural developments are more important than the strategy of mediæval battles, and a history of the nineteenth century which omits the growth of arbitration and the internationalization of communications, public health, industry, commerce and the suppression of crime is surely incompetent.

A second very important line of approach is to teach children to think, not only on scholastic subjects, but on those subjects which figure prominently in public life. They must learn to

criticize, to sift evidence, to suspect generalizations, to detect fallacies, to weigh conflicting statements, to discount prejudice, to suspend as well as to form judgment. With the rise of propaganda to a high level of efficiency, this is more than ever necessary. Historically there has been an intimate connection between the belief in reason and freedom of thought and the pursuit of peace. But ever since psychology taught us that reason plays a smaller, and emotion and disguised impulses a larger, part in determining our actions than we had supposed, we are apt to disclaim responsibility for our misdeeds (though scarcely for our virtues) with a knowing cynicism. This is too facile. Knowledge, ideas and beliefs do play a part, though the subtle mechanism is far from being well understood. Sir Norman Angell gives an excellent example of its operation, which deserves to be pondered. 'Across the street I see a man who many years since did me a great injury; I have long nursed the thought of murder. I raise my pistol to kill him. A friend with me tries to deter me; urges all the considerations of expedience, interest, career, utility of my life to society . . . all to no effect. It is a case in which rational considerations are of no avail in that I am obeying motives beyond logic, beyond reason. Yet pure logic and pure reason in the end turn me from murder. My friend points out, as my intended victim raises his hands, that both have five fingers; my enemy had one missing. Plainly it is a case of mistaken identity. Because my mind can still go through a process of logic, and for no other reason whatever, my passion, whatever its nature, falls from me; not as a result of the suppression of emotion, nor of any difficult discipline, but because of my perception of a certain external fact.'

A great many Englishmen feel that, had they been aware in 1914 of all the facts they now know, their passions would have been much less easily roused. It seems likely, too, that the generations which remember those events would suspect the credentials of another crusade. To equip the younger generations to keep their heads in the heat of crisis means to make them critical of the utterances of politicians and newspapers. Once again, the policy of those governments which inculcate militarism



shows that we are on the right track. They are violently anti-intellectual and anti-critical, denounce the objective search for truth and recommend 'thinking with the blood'. With such a book as Mr. R. W. Jepson's *Clear Thinking* (Longmans, 3s. 6d.) the teacher can give his pupils a fascinating preparation for the citizen's duty of thought and judgment.

A third point in the education for peace is to enable the child in every possible way to know other countries and their peoples. Travel and exchange of pupils can be very helpful, though not every age is suitable and to put a child in the position of isolated foreigner on the defensive may have unhappy results. A popular foreign teacher, who can give his pupils a taste of another nation's mentality and culture, is likely to have a lasting influence. Friendship with a foreigner brings home sharply the fact that the call to die for one's country is also a call to kill.

I have emphasized the intellectual side of education for peace. I do not forget that there are emotional and instinctive springs of action which come into play in the individual at the outbreak of war and help to make him willing to

join in. But I think the part played by the individual's instincts in causing wars has been much exaggerated and is largely unreal. There is no instinct or emotion that comes up only in war, and the hope of averting war by sublimating any specific instinct seems to me doomed to disappointment. All kinds of emotional and instinctive forces in the individual are liable to over-stimulation and overwork in war. But his responses are manipulated by people in power; it is their provocative assertions which lead him to a breach of the peace. No doubt ill-balanced and unsatisfied natures will respond most readily and an education which produces general psychological health will reduce the number of these cases. But without the inflammatory propaganda their disorder will not break out spontaneously in war. The intellectual side of education for peace needs emphasis because it is often under-rated and because war-mongers are actively using intellectual means—books, press, cinema, wireless—to convey pseudo-information and ignoble opinions. We must preserve to intellectual education its full right to serve truth and in doing so we shall be laying the surest foundation for peace.

## Education for International

## Understanding

George H. Green, M.A., Ph.D.

Lecturer in the University College of Wales, Aberystwyth

THE term 'international understanding' seems to assume that, because people are divided up into national groups, they may misunderstand one another, and that some particular kind of education can prevent or remove this basic obstacle to the unity of mankind, substituting 'understanding' for 'misunderstanding'.

The alternative terms, 'intercultural understanding' and 'inter-racial understanding' make assumptions which are similar, with differences. 'Intercultural understanding' lays stress on the different 'ways of life' followed by different groups of men and women, and the misunderstandings which arise because others

fail to appreciate the real character and purpose of a way of living. 'Inter-racial understanding', again, stresses the necessity of educating children so that differences between themselves and others in such matters as physical appearance, colouring, and so on, shall not lead to contempt, dislike and general lack of sympathy.

I do not believe that many of the British teachers who employ these terms regard them as satisfactory or wish to adhere strictly to them. Whilst no reputable anthropologist in Britain tries to inspire us with that certainty about racial characters and racial differences which Herr Hitler and his henchmen in the universities profess, we nevertheless feel



reasonably certain that some at least of the difficulties in the way of a unity of mankind is the fact that the Chinese, the Negroes, the Papuans and the Hindus are so markedly different physically from the 'whites' of Europe and America that the latter look upon them as 'different altogether'. Though we know that the traditional peasant cultures of Europe are breaking down and the feudal aristocratic cultures are disappearing even more rapidly, and that a modern 'Euro-American' culture is making all the civilized countries of the earth less and less distinguishable from one another, we nevertheless realize that there remain differences of outlook and behaviour between French, English, American, Chinese and other peoples. We know that these differences, slight and unimportant as they may appear to me, are nevertheless frequently alleged as reasonable grounds for thinking with contempt of whole groups of people. The belief that the Frenchman is immoral and cynical—that the American is a boaster—that the Spaniard is cruel—that the Englishman is stupid and perfidious—these and similar beliefs die hard. The existence of 'cultures', then, of traditional modes of life in which children are trained from infancy, create problems, the result of 'misunderstanding', which are as acute as those arising from the different groups to which men and women belong through the inheritance of racial physical traits. These problems are either added to or intensified by the fact that these men of different race and different cultural training are organized into nations, taught to feel and express loyalty to a national government and a national flag, taught to believe they should be prepared to die in the pursuance of national quarrels, and taught to feel impatience and express resentment at any affront, real or imaginary, offered to their nation.

Preferring a positive conception, Dr. Maxwell Garnett, of the British League of Nations Union, speaks of 'education for world citizenship'. His view of the citizen is perhaps Hellenic rather than modern, and he conceives the world as a single city-state to which every human being owes a loyalty which transcends that which he feels to any one of the groups to which he belongs in virtue of race, culture or nationality. He feels the need, then, of impress-

ing upon children throughout the period of school education that the world is one, and men are members of one another; and of making children realize the need of world-laws and world-institutions.

The New Commonwealth Institute, founded by Lord Davies, of Llandinam, and directed by Professor Ernst Jäckh, appears to insist that feelings of having suffered injustice are the fundamental ground of those differences between groups of people, which manifest themselves in resentment, hostility and even in war. The educational policy of the Institute is directed mainly to making upper-form boys in the public schools and graduates of the universities (the young people who will be recruited into public life) aware of the need of setting up institutions for administering justice between nations—institutions which have their exact parallel in the law codes, the courts, the judiciary and the police force of civilized nations. The members of the New Commonwealth Society believe that, without such effective international institutions, the desire for international justice, international understanding and peace, is merely a body of vague, undirected aspiration; emotionally comforting, no doubt, but of no practical value whatsoever.

Any one of the views which I have briefly outlined stands in direct relation to an aim of education which has often been expressed in recent years by progressive educators in both America and Great Britain—the preparation of the child for adult life in a changing society. They go a little further, however, in that they deal with change of a fairly definite type. They assume that we are moving towards a world society. They believe that they can discern trends in modern life which indicate this. They believe, too, that they are able to discern other trends which work in the opposite direction. They see, on the part of members of racial, cultural and national groups, fear, suspicion, hatred and contempt directed towards members of other groups; and believe that these feelings, the result of wrong training or of prejudiced interpretation of facts, can be prevented or changed by an education which substitutes 'understanding' for 'misunderstanding'. Some teachers would believe that we can, here and now, begin to train the child in attitudes



towards the world community which are comparable with the loyalty of the citizen for his city, the patriot for his motherland, the Christian for the 'City of God'. Still others would consider that we have advanced far enough to be able to adumbrate the institutions we need, so that we may clamour for their immediate creation and the realization of the world commonwealth.

A very important initial step in Great Britain in the matter of education for international understanding was the creation and endowment, by Lord Davies and his sisters, of a department of International Politics in the University College of Wales, at Aberystwyth, in charge of the Wilson Professor. The Wilson Chair has been occupied in succession by three very distinguished men—Sir Alfred Zimmern, Charles K. Webster and Jerome Greene. The work of the department has been, in effect, to direct the specialized studies of a small group of students, and to acquaint the whole student body (more especially those who intend to become teachers) with the facts of the world situation. This means, in practice, that the training department of the University College of Wales has been able to send out to the public elementary and secondary schools of England and Wales, numbers of teachers who are better equipped than is usual to deal in school with questions demanding some knowledge of international relations.

The teachers of England and Wales decided, some years back, against making education for international understanding (or 'League teaching') an isolated subject of the school curriculum. They suggested that the objects would be far more certainly attained by the proper presentation of the facts of history and geography. Consequently, the English branch of the League of Nations Union has set up panels of specialist teachers of these subjects to consider the matter, and has published excellent booklets embodying their recommendations, for the use of teachers.

A very little thought will show that these proposals to educate children for international understanding have been developed upon certain assumptions, viz., the assumptions involved in the description of 'international mis-understanding'. The question of how

children come to feel as they are alleged to feel towards members of racial, national and cultural groups other than their own, has never been adequately investigated. The origin and development and later history of such feelings, and the technique of 'conditioning' in respect of them, are in urgent need of scientific study. The whole story of the interest of the foreigner for the child is one which a well-equipped and organized pedagogical laboratory might usefully take up; one which is well worth generous endowment by a public-spirited philanthropist. Bruno Lasker has collected together a good deal of material which goes to show something of the complexity of the problem and the wide variety of the data awaiting collection, but the character of his enquiry does not justify any wide generalizations. Green and Herbert have published in the 'Kwartalnik Psychologiczny' of March, 1931, a report of an investigation into the question of the extent to which children of school age were prepared to allege that people were stupid, cowardly, brave, truthful, kind and so on, merely on the ground of their membership of a racial or national group: or to prefer one man to another on the same ground. Their enquiry, conducted by means of a simple 'prejudice test', suggested that the prejudices appeared to persist unchanged throughout the whole of the school years (from 10 to 17), the only difference being that in the later years they were defended with somewhat greater ingenuity. The same investigators found that the evidence upon which the children *claimed* that they relied for the justification of their prejudices was based, in fifty per cent of cases, upon their reading. To the remaining fifty per cent newspapers, the home, movies, personal contacts, and school lessons contributed almost equally. These findings have been generally confirmed by Miss Sparling, Vice-Principal of the Municipal Training College, Hull, who worked on slightly different lines in a totally different area.

The need of some gathering together of teachers and other educators of many countries for the consideration of the educational problem discussed here is obviously overdue. At the World Conference of the New Education Fellowship in Elsinore in 1929, comparatively little interest was shown in the section which



dealt with the topic described as 'Education for International Understanding'. Forty-five nations were represented at the conference, but the general attendance at the ordinary meetings of this particular group was small, and the majority of those present were drawn from a very few nations. At times, too, a good deal of intolerance was manifested—understandable, perhaps, so soon after a war in which one-half of Europe was ranged against the other half, but still surprising in people who have expressed a desire for understanding. The discussions were not fruitful. At Nice, in 1932, the section of the World Conference which discussed Education for International Understanding held a series of meetings. The attendance at these was considerably larger, and there was manifested a very real desire for direction.

This year, at Cheltenham, the Education for International Understanding Section of the World Conference will attempt to bring these discussions a stage further. We cannot, at the moment, hope for very much help in the way of investigation from some of the European

countries, where any educational experiment is discouraged, and the word 'international' is suspect. In few countries, however, is there the same freedom to experiment as exists in Great Britain and America, and we feel that it is in the schools of these two nations that the greater bulk of the experimental work will be done. The problems of international understanding are different in the two countries, since the peoples of other races, cultures and nationalities are separated from us by geographical barriers, and do not work with us and live with us as is the case in the United States of America. This, however, is all to the good. It means that the American and British delegates and members who meet for discussion at Cheltenham will bring to the meetings different outlooks and different experiences. Their very meeting for a common purpose will in itself be a practical test of their fitness to preach and teach international understanding and world co-operation. And their own co-operation will be the more real and vital since each has so much that the other has not and cannot have.

## New Education Fellowship News

### Headquarters Notes

As most readers already know, the Fellowship is holding its Seventh World Conference at Cheltenham this summer from 31st July to 14th August. The theme is 'Education and a Free Society' and many eminent men and women from all over the world are to take part in the meetings and discussions. Well-known speakers from Great Britain and other European countries, from the United States, India, China, South Africa and Colombia will be present and deliver lectures. The work of the Conference, however, will very largely be done in symposia, discussions and study courses, giving ample opportunity to all members to participate.

Among such arrangements will be open meetings of our International Commissions on Teacher Training, Examinations, International Understanding, Home and School Co-operation and Radio in the Schools. There will be Study Courses for teachers given by experts of international reputation on Curriculum Reconstruction, Child Development, Family Relationships, the Decroly Method, Problems of Normal Children and other subjects. Finally there will be meetings on the Reform of the Secondary School Curriculum and ad hoc discussion groups for subject teachers.

There will also be a large Exhibition of children's arts and crafts, including 160 paintings and drawings

by children from Great Britain, 160 from the U.S.A., 100 each from China, Japan, India, Russia and Native Africa, as well as examples from the European countries, South America and Mexico.

This is the first time that the N.E.F. has held a World Conference in this country and already people of forty nationalities have registered. Every type of accommodation may be had, from bed and breakfast (3s. 6d. to 6s. a day) to a first-class hotel. Facilities for camping have also been arranged. There is still time to register for the Conference and anyone who is thinking of coming should write to Headquarters for full particulars of the meetings, registration fees, and accommodation.

### World Fellow Teas

There will be only two World Fellow Teas this month. On 3rd July, Mr. H. V. Meyerowitz is to speak on 'The Conflict in Art Teaching in U.S.S.R.' and on 10th July Miss Gibberd will give us a talk on 'A School House of Commons'. After this there will be no more Friday Teas until late in the autumn.

### Branches

One or two of our Branches have informed Headquarters that representatives of the Branch will be at Cheltenham and we hope that the others will be able to have some member of their Committees present.



## Letters to the Editor

MADAM,

I have just been reading an article in the March number of *The New Era* by Mr. Wyatt Rawson on the childhood of religion. It interested me considerably, not because there is anything very original in it, but because it puts in one article a good many points of view about the history and ideals of the Christian Church that seem to appeal to certain minds. And yet, and Mr. Rawson with his open mind on all subjects will agree with me, there are other interpretations of history than the ones put forward in his article, and I should like to indicate lines of thought along which the article does not go far enough and where the Christian Church has a solution.

The article ignores the broadest and most fundamental issues that have faced the human race during its whole life and have engaged the attention of its finest intellects and best thinkers. Issues such as the origin and purpose of human life, its eventual destiny on this earth and after, and its relation to the universe around it, and the nature and being of God, and the fact of the existence of evil in the world. These are not abstract ideas, but on the view we adopt about them will depend our judgment of history, the worth of civilizations and the ideal of life to be aimed at.

Now on the answer to these primary questions will depend all the various views and ways of life of men, and that is why the Christian religion is concerned with them and deals, as I believe, adequately with them.

Mr. Rawson will now forgive me if I try briefly to outline the main position of the orthodox Christian answer, and I trust he may give the Christian church credit for facing frankly the problems which do not find much consideration from the materialistic communist or humanitarian.

The Christian church teaches that the explanation of the universe is that it is made and sustained by an infinitely good being we call God. He made the race of man out of love for the purpose of sharing his life and living with him in happiness. Necessary to this plan was man's freedom of will by which he might freely choose his own good. Man went astray but still God loved him, and through his Son Jesus Christ taking human nature and living the perfect life necessary for man if he is to attain the endless life with God, made it possible for the race of man to redeem itself. This redemption is conveyed normally through the Church of which Christ is the Divine Head.

I have often wondered what answers materialistic communism or the merely humanitarian philosophy, such as Mr. Rawson expounds, give to these basic problems.

For the human mind to be content with being fed and housed and educated (in the popular sense) and be satisfied with one another's company, is surely putting the capabilities of the human being too low. Human nature craves for more and if it does not have it, descends to wallowing in an animal life and fighting

with others. History gives this as the nemesis of this-world philosophy.

To come to an actual criticism of Mr. Rawson's article, apart from its inadequacy in general terms which I have outlined: man, according to him, is concerned too much with himself, his own subjective state; he is engrossed in his own being, whether himself personally or with other human beings. Whereas the Christian standpoint is that man indeed cannot get away from himself, but finds his supreme satisfaction in an outside source of infinite potentiality which we call God.

Needless to say, along these lines a completely different view of the Church and its relation to the world is possible and is fairer: the Church is not an institution or an 'organized religion', but is the extension in time and place of Christ's influence, spirit and work.

I am glad to read that Mr. Rawson acknowledges that the Church did do some good in moulding life in mediæval Europe. May I put before him these considerations which are also a possible interpretation of the effects of the Church on society. Much of our modern popular education and care of the sick and aged and ill, originated with the Church and was started by men who did them because they held the orthodox Christian outlook. The Church has generally started good works and done them to the most helpless out of charity or love and the State has followed on when its conscience has been sufficiently stirred by the example and teaching of the Church. Actually the leaven of the Church's teaching and example has so spread that it has influenced the State and millions who do not see the Church's hand in it at all, or belong to the soul of the Church. This leaven of the Church's social effects is now working in the minds of many and is one of the causes of the unrest and 'revolutions' that are taking place all over the world.

The question that remains, however, is this. How long will these social and humanitarian ideals last without the Church to inspire and feed and maintain them? Will they not dissolve, as they apparently are doing, in Fascism, national socialism and military empires, and end in destroying human life rather than mending it?

Yours faithfully,  
C. K. SMITH.

CHER M. WYATT RAWSON,

Permettez-moi de vous féliciter très chaleureusement pour votre article paru dans *The New Era*, March 1936, p. 69-73. J'en ai donné un extrait résumé dans la revue *L'Espoir du Monde* des socialistes chrétiens. Votre attitude est exactement celle que j'adopte dans mon livre *L'Education religieuse de l'Enfant* auquel je travaille peu à peu. Je suis très heureux de me sentir si proche de vous sur ces points essentiels.

Bien sympathiquement votre,  
AD. FERRIÈRE.



MADAM,

You ask me to comment on Mr. Smith's letter. In doing so, may I first thank him for its courteous and friendly tone. Let me say at once that I agree with a great part of his argument. Perhaps the abrupt beginning of my article misled him into thinking that it was an attempt to outline my own religious convictions. This is very far from being the case and I agree wholeheartedly with his view that religion must offer an answer to the fundamental issues of life if it is to satisfy man's craving for the infinite and eternal.

The article, however, was not intended to sketch any personal views on religion, but rather to describe certain basic religious principles on which believers in the new education might agree and base a common policy. These principles appeared to me to be those underlying the parables of the Good Samaritan and the Last Judgment, in which many see the core of Jesus's message to mankind. Dr. Ferrière's letter printed above, and other correspondence received since the publication of the article, lead me to hope that some agreement of this sort may be possible.

May I now comment very shortly, and I am afraid most inadequately, on certain points in Mr. Smith's letter? I am in full sympathy with what he calls the Christian standpoint, that 'man finds his supreme satisfaction in an outside of infinite potentiality which we call God'. I should prefer, however, to call this standpoint simply the religious one, as it is not peculiar to Christianity, being shared by many thinkers (for instance, Dr. Rabindranath Tagore) who could not be called Christians in any doctrinal sense at all. It is a very different matter with Mr. Smith's outline of the orthodox Christian philosophy of life. It seems to me unfortunately anthropomorphic. Can we really describe in human terms God's purpose in creating the world? Strong doubts also arise in my mind as to the orthodoxy of the outline. The word 'normally' certainly excludes the orthodox Roman Catholic point

of view; and what about Greek Orthodoxy? Is it not clear that a great variety of philosophic views have always existed among Christians and will continue to exist?

But it is also clear that for many like Mr. Smith, the philosophy he outlines is both a consolation and a support. Is it, however, the philosophy by which all Christians have lived in the past and are living today? Did St. Paul, St. Francis of Assisi, Julian of Norwich, and Pascal, for instance, four great Christians of different epochs and different countries, live by such a philosophy, or indeed any philosophy accepted from a Church? Did they not rather build up their own philosophy of life, basing it upon the whole of their experience within and without the Christian fold? Even Salvation through Christ, in which they all agree, means something different to each one of them, owing to the different background of their lives and experience. Indeed it seems to me that where religion is concerned, that is, our deepest feelings and thoughts, no conceptual agreement is possible, for such feelings and thoughts lie beyond all concepts. As the mystics, Christian and Oriental, have declared throughout the ages, God is only known in that he is beyond all knowledge.

I have left myself no space to comment on a last point—the two senses in which Mr. Smith uses the words 'Christian Church'. Many acts of Churchmen and of the Church as a corporate body have been evil; over that there is now no disagreement, for no one today would defend the burning of heretics and the opposition to Galileo. The same Church also did much good, preserving Christ's teaching and often his spirit. For me the ideal Church, in which Christ's influence and spirit is made manifest, includes many saints who are not known to the registers of any Christian community and who would be amazed if it were suggested that they believed in any of the creeds of Christianity.

Yours faithfully,  
WYATT RAWSON.

## Book Reviews

**Child Art and Franz Cizek.** *Wilhelm Viola.* (Published by the Austrian Red Cross, Vienna, and obtainable from Simpkin Marshall. 8s. 6d.)

Franz Cizek is the patron saint of Child Art. He is almost a deity. It is, of course, absurd to think that for a moment he considers himself thus, but unfortunately other people do. There is a deplorable tendency to put innovators and creative men in niches, thus failing to grasp the real importance of such men as Franz Cizek.

Dr. Viola does a great service to teachers in the publishing of such a book as this. He brings together much scattered information and many illustrations in one volume and makes it possible for a lot of people to see the picture of a man and his work. A psychological study of Cizek is still lacking, however—a

study of the man, how his idealisms and conceptions of creative childhood first took form and how he developed a new idea of the child as an artist—and of art as a developing force within man himself.

Every country will interpret Cizek according to national temperament and æsthetic, philosophical, classical and psychological interests, in education and in the progress from childhood to adolescence.

The danger has been and still is that certain people in many countries will take him as an avenue of escape—not into a greater reality—but from the necessary disciplinary exercise of personal habits of research that good art teaching needs. Cizek is liable to misinterpretation, much to the dismay of the master himself. He never preached licence and yet how many use his words and his children's drawings as an excuse for personal incapacities! In how many



centres has freedom degenerated into careless and slovenly methods of presenting subject matter! How many fail to understand that Cizek is not concerned with the result, but with what is happening to the child in the process of unfoldment!

There is another man—also a great figure in art—his name is Cézanne. He also is a link in this scheme for liberation. He also was a humble individual, very hard on himself, and his integrity and firm convictions of the nature of the universe stick out far beyond the usual conception of an artist: a rather wayward individual, full of vague imaginings and dependent upon inspiration and moods. Cézanne said, 'I am the primitive of the way I have discovered.' One could almost say this of Franz Cizek and he could say it for himself. Because that's what he is—a primitive of the new order. As in all art experience and tradition, we have to go back to a primitive base for the new sustenance. In time to come we shall return again and again to Franz Cizek, to seek the source of the strength and courage, when he darted along his path that has led us to the freedom and convictions of to-day. Cizek has given us a glimpse of the art of discovery, because to know how to 'detect' is as valuable to education as to know how to teach.

It is only when we get such an attractive opportunity of making a chronological survey of Cizek's work that we realize how supreme he was—how far in advance of other educators forty years ago. Psychology has helped in the identification and classification of numerous habits, mental and aesthetic attitudes and skills. Indeed, the danger is that psychology, used as a scientific gauge in the estimation of aesthetic and expressive characteristic habits of childhood, is likely to be claimed as the superior force, and the actual creative expression of the child as artist, as being merely a clue to personality. The same relationship and danger exist in a parallel fashion—as between archaeology and art. To us as teachers—if we would accept the challenge that child art brings to formal education—there is great responsibility. Growth is never complete, there is always 'more day to dawn'—if one may mix metaphors a little.

Cizek has pointed the way. Until education itself becomes a creative force with the pattern of its early years of childhood—rough-hewn, full of imagination and momentum, and every step of the way marked by lively moments of expressive energy and child-like expression—we shall not have grasped the essential deep meaning of Cizek's original efforts to place education and culture upon a sound basis of creative expression. Distinguished educators like Viola, Dengler, Rothé, Tomlinson, Marion Richardson and a few others have carried Cizek into modern educational patterns—right into the heart of public education. It is quite possible that Cizek knew and cared little about what happened to *his* discoveries, any more than Cézanne cared about his canvases which he left about in the fields.

This also is important and far-reaching. So let us beware of the traffickers who deal in half-truths, and the picturesque purveyors of postcards and

reproductions, posters and propaganda that only show results at exhibitions. These are only the outward signs of inner emotional verities. There is still a lot of spade work to be accomplished before educational authority in thousands of centres grasps the meaning and purpose of creative education. The post-Cizek educators mentioned here understand, venerate and carry on, forming a modern pattern out of dreams and research, and interpreting child vision into sustenance for living.

Arthur Lismer.

## Educational Administration in England and Wales. (H.M. Stationery Office, 4s.)

The Board of Education has published in pamphlet form the charts which were prepared for the Conference of the World Federation of Educational Associations, Oxford, 1935. These charts 'present . . . a general view of the organization and working of the educational system in England and Wales, of the relative responsibilities of the central and local authorities and of the activities both within and without the classroom, of teacher and pupil.' Incidentally they present a great deal more than this to the careful reader—a progressive picture of the regard the nation has for the physical and mental well-being of its children, a side-light on its political and economic fortunes during the last two decades and visible proof of its falling birth-rate.

It is almost impossible to review material of this kind adequately. It represents in graphic form, statistics which, in that form, are easy to grasp; but by retranslating them into a string of figures a reviewer would be undoing the work of the charts themselves, which require no illumination and little comment. Two of them are reproduced, by kind permission of H.M. Stationery Office, on pp. 190 and 192 of this issue of the *New Era*. Other charts present the organization of the Board of Education itself and of the education department of the L.C.C., and a map and list of the Local Education Authorities. There are charts showing the progress of the reorganization on Hadow lines: in 1926 there were 1,710,000 children under 11 and 165,000 over 11 in reorganized departments, whereas now there are 2,404,000 and 1,089,000 in each category respectively.

Next there are charts shewing the staffing of elementary schools. In 1913 there was a total of 162,553 teachers, 65.4% of them certificated. Now there is a total of 170,908 teachers, 76.4% of them certificated. There are charts shewing the numbers of pupils in grant-aided secondary schools and the increase in the percentage of non-fee paying pupils. It is now the duty of every Local Education Authority to provide for the medical inspection and treatment of children in public elementary schools. There are several extremely interesting charts shewing the increase of school medical services and special schools. Tables of the decrease in the death-rate of children of school age shew a marked decrease in deaths from pulmonary diseases (from 23 per 100,000 in 1908 to 8 per 100,000 in 1933), but a disquietingly



small decrease in deaths from rheumatic fever (from 8 to 7 per 100,000). Ear disease in London elementary school children has been reduced from 3.7% in 1911, 2% in 1920, to 0.9% in 1934.

Other tables shew the expenditure from rates and taxes on education in England and Wales. The total expenditure in 1914 was £31,310,000; in 1920, £56,085,000; in 1922, £79,811,000; in 1924, £72,769,000. From 1924 onwards the expenditure increased until 1931, when it was £86,469,000. In 1933 it was £83,605,000 and in 1934 £84,286,000.

At the end of the pamphlet there are some very interesting charts prepared by the Local Education Authorities for Warwickshire, Lancashire, London and Manchester.

We would recommend those of our readers who are interested in educational statistics to get hold of a copy of this pamphlet, the scope and interest of which has been barely outlined here.

**The Challenge of Leisure.** Report of the British Isles Regional Conference of the N.E.F., St. Andrews, August, 1935. Edited by William Boyd, with the assistance of Vivian Ogilvie. Introduction by R. H. Tawney. (New Education Fellowship, 5s. or 5s. 5d. post free.)

A review of this book by Dr. Rheinhold Schairer will appear in the October number of *The New Era*. It is a record of community thinking, of the attempt made by a group of interested people to find a way through the problem of Leisure and Education and reach some measure of practical definiteness on the momentous issues involved. The problem is approached from many angles, the foundation activities on which its solution must be based are discussed, and the principal organizations which attempt to solve it are described. The book concludes with a very full bibliography of the subject.

Prof. Tawney, in his Introduction, writes: 'The agreement of the writers on fundamentals is the more impressive because it is undesigned. It represents, not conformity with prescribed conclusions, but the influence of the *Zeitgeist* blowing through the open windows of the New Education Fellowship. The central problem of education is not to prepare children to fit into the moulds thought desirable by adults, but to aid them to be healthy and happy children, in confidence that they will then know, when the time comes, how to make a world that suits them. Children helped to develop along these lines are not likely, whatever their other limitations, to confront society with a Problem of Leisure.'

**Learning to Live Together.** Report of the Dutch Regional Conference of the N.E.F., Utrecht, April, 1936. Edited by Wyatt Rawson. Introduction by Lord Allen of Hurtwood. (New Education Fellowship, 2s. 6d., or 2s. 9d. post free.)

This volume will be reviewed by Prof. Fred Clarke in the October number of *The New Era*. A Prologue introduces the problem and its history. Part I deals with the theory of living together from the biological, psychological and sociological aspects. Part II deals with its practice in the family, in schools of various kinds—nursery, primary, boarding, secondary—and in the world of nations. An Epilogue draws the threads together in a discussion of the spiritual basis of living together.

**Jane Addams.** Elisabeth Rotten. (Paper cover, 50 pp. Pazifistische Bücherstube, Zurich, Gartenhofstrasse 7, 1 Swiss franc.) All profits on this publication go to the Jane Addams Peace Foundation, Geneva.

The story runs that when Jane Addams died, a Greek immigrant, hearing that she was not to be buried according to the rites of any particular church, nodded his head approvingly and said in broken English: 'She not only one people, she not only one religion: she all peoples—all religions'.

There was, in fact, something about Jane Addams that seemed to break down all barriers of space and time. It was not that she was cosmopolitan in any sense, but that her intimate humanity, dealing always with the job next door, reached nevertheless forward to those social and world conditions which made the job more difficult or even impossible. She seemed never to be disturbed over her public reputation which varied from a smiling contempt to almost godlike honours. She moved forward steadily, from the days when she created Hull House and determined to live with those she lived among, to the time when she took up the cause of woman's suffrage and of peace. There was something about her that all men loved and none could fail to respect. She started from the smallest beginnings, but kept always in mind the farthest goal. Thus she became a politician, not out of vain glory but out of love for her next door neighbour: perhaps this was why she was admired, trusted and loved during her lifetime in a way no woman in the world has ever been before. In the radio programme which was arranged in her honour last year just before she died, those who spoke included not only official representatives of America, but Lord Cecil, Arthur Henderson, Prince Tokugawa, Lenin's widow and Paul Boncour. It has been called the most representative demonstration of international understanding and co-operation in history. It was for both these ideals that Jane Addams stood, not only as a public figure but in personal integrity and private effort.

This account of her life and work, short as it is, is much more than a simple biography. Not only does it include a most useful bibliography of her writings and an account of her work, but it has something in it of the fire that inspired Jane Addams herself.

Dr. Rotten, steeped in that Quaker tradition which formed the background of all Jane Addams' work, is



also an example of a life-belief in the value of what little each can do to increase fellowship in the world. She has made Jane Addams and her ideals live in a way that few writers who never met her and felt her greatness in those tragic days just after the war could have succeeded in doing. Dr. Rotten ends her monograph with a statement made by Jane Addams in 1931, which shows a courage as characteristic of her biographer as of Jane Addams herself.

'I have been asked if I would have the courage to start my work from the beginning again. I can only say that it requires more courage to give up one's principles and habits of life than to remain true to them.'

### **The Good New Days.** Marjorie and C. H. B. Quennell. (Batford, 6s.)

In this, Mr. and Miss Quennell's latest book, we have something more than a statement of our social defects. Nor is the book limited merely to reckoning up all the causes of these defects. This book is one of the first attempts to show how all these defects are connected with each other, and that, if one of them is healed, the cure of the others will inevitably follow. The chapters discussing these problems are put in such an order that they appear to be following each other naturally, without interrupting at all the main discussion of those problems which form the chief interest of the book. To give an example, from trade and finance the discussion leads obviously to the objects of trade and their manufacture: thence we proceed to the life and habits of those who make the goods, and come at last to the discussion of the development and success of the various methods by which the workers are governed. All these discussions are admirably well illustrated by a great number of photographs which could not have been selected better. We are shown the defects of old ways of living and the advantages of new ways. We see slum-clearance schemes put into practice on large scales and we are made acquainted with the methods by which the declining agriculture of England is being put on to its feet once again.

But the all-important point of the book is how the authors deal with the problem of unemployment: thus they summarize all the problems discussed in their book, 'Sooner or later, all problems come back to the two million unemployed. It is their consuming power we need. If only they could be set to work they would use the milk, pigs, hops and potatoes, and make goods which could be taken in exchange'. That this problem is the vital problem of to-day, that on the abolition of unemployment our future is dependent, this is the fact which the authors have realized and for which they have been trying to show us the remedy in *The Good New Days*.

Just as the title of the equally well-known and well-written *History of Everyday Things in England* introduced us to one of the best and most useful books of the present day, thus the title of this, the Quennells' latest book, introduces us to a new time, a

new land, a new life in the future which is near at hand if we take the advice given in *The Good New Days*; and a great number of examples showing the progress of this great and vital work are given. It is a work that concerns everyone of us and requires the zest, good-will and strength of every Englishman and Englishwoman. That is the message which Mr. and Miss Quennell have succeeded in delivering us in this unique book, *The Good New Days*.

Hanno Salz.

*A Sixth Form Boy at Frensham Heights.*

### **The Aims, Method and Activity of the League of Nations.** Written by the Secretariat. (Allen & Unwin, 2s.)

This book has been written by the Secretariat of the League (Information and Intellectual Co-operation Sections) on the recommendation of the Advisory Committee on League of Nations Teaching; and it sets out to perform a big task in a concise way. Its success may be judged by analyzing the book. The first section is devoted to a summary, in 80 pages, of the origins and aims of the League, providing a useful comparison between the Covenant and former attempts to secure international co-operation. The Covenant is analyzed in some detail, and, together with extracts from the Statutes and Rules of the Hague Court and from the Constitution of the I.L.O., is given in full at the end of the book—a most useful addition. Then follows an account of the League's achievement; successes and failures are dealt with—the Disarmament Conference as well as the Åland Islands Question; the Sino-Japanese Dispute as well as the Greco-Bulgarian Dispute. The account of the technical and social activities of the League is particularly lucid and valuable, leaving the reader to draw the moral that the League can achieve success when, but only when, the nations are willing to co-operate. There is some contradiction about the assessment of the League's effectiveness; on p. 35 we find the statement that the League 'seems sufficiently comprehensive and well-devised to meet the present requirements of the international community', whilst on p. 68 we read that 'the undertakings binding the Members of the League' do not really go very far'. We agree with the latter statement; but the authors seem to think the opposite; for throughout the book there is a spirit of optimism unjustified in the light of recent events. The general impression received in reading the book is that the League has been more successful technically than politically.

This book provides as good a guide for the general public as they are likely to get in the space and at the price. The style is too heavy and 'textbookish' for use in schools by children below 15; but we consider that a copy should be in every school library. The League is still the only organization for handling problems 'in a wise and effective manner'; and we agree that a 'little more education of the rising generation' is vitally important. This book will help to that end.

*Reviewed by the History Class of the Sixth Form, Abbotsholme School.*



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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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**Top :** Holiday on a Collective Farm by a Moscow boy of 12.

**Below :** The work of Bulgarian children in a State school, ages 10-12.





# THE NEW ERA

## IN HOME AND SCHOOL

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### *Outlook Tower*

**A**NOTHER world conference of the New Education Fellowship is behind us, leaving, as our conferences always do, an almost bewildering wealth of impressions. Friendships were made or renewed and strengthened; problems were stated and solutions mooted; discussion groups met, argued and parted; excursions were embarked upon, papers read. The whole thing seemed as young and zestful as any of our earlier conferences. Yet there was a difference. This was our twenty-first anniversary. It marked, and was marked by, a growing maturity, and it met under darker circumstances than any former conference had done. The posters outside the Conference Hall told of attacks on the examination system and attacks on Spanish cities in the same type.

The 1500 members from 50 countries who met at Cheltenham seemed remote from the anxious and mistrustful world, just as that saucer in the Cotswolds is remote from the satanic mills. Yet in spite of Gloucester and Stratford, Mozart, Purcell and Bach, in spite of our sense of joy in comradeship, we were among Keat's anguished company

'to whom the miseries of the world

Are misery, and will not let them rest'.

The ironic part of the business was that we, as a conference, found differences of nationality no barrier but only a stimulus to our activities. There were differences of opinion and lively arguments, but the edges of division did not run by the map, and the points of cleavage were conviction not nationality. It seemed difficult to realize that national differences, which to us were a delight, should bear within them seeds of bitter discord for the world at large.

The explanation is of course simple enough.

We at Cheltenham were standing on common ground. We felt akin in our appraisal of life and of the elements that go to make up the good life. We were agreed that the free personality—that rare blossom of which we talked so glibly—does not vary according to the soil in which it blooms. There is an underlying sameness about goodness and joy and constancy; these things are achieved and recognized all the world over. They are among the constants of human personality, which may vary infinitely in colour and texture, but not in the elements from which it is woven. All differences of culture and tradition seem to be curious and delightful embroideries upon a common theme when once one has a strong sense of the underlying unity of human experience.

**T**HE theme of the Conference was *Education and a Free Society* and most of the material hinged on two points: how to achieve the free personality, and the relation between the individual and the community—how the community can help or hinder the freedom of the individual.

The 'free personality' was one of the few terms that no one attempted to define, though various means were suggested for its achievement. The psychologists pointed out how personalities which are in the toils of emotional conflict cannot be free—how the neurotic is in bondage to his fear or guilt or rage, his jealousy or suspicion or self-consciousness—tyrants which darken and poison all his doings all his days. Dr. Hadfield showed anew how the mere expression of impulses is not going to make for freedom; caprice is not free will. He and Dr. Redl showed how the instincts should be co-



ordinated, organized, directed to a common end, if they are not to be gusty task-masters. He showed too that freedom is subjective, to be won within the personality if it all. Lovelace's lines have become a commonplace, but it is not always realized that the absence of stone walls and iron bars does not imply a palace of freedom.

Dr. Wallon pleaded for science as a great liberator, first because by searching out the laws that govern the universe we are enabled to accommodate ourselves to them, and thus no longer feel ourselves to be at the mercy of blind chance; secondly, because we can use our knowledge of those laws to change our environment, and thus gradually to change our very natures if we put forethought and reason to our planning. Other roads to freedom were suggested. Professor Radhakrishnan showed how by direct contacts with beauty, the shackles of personality are loosened so that spiritual forces can make their way in, snatching up the whole personality into spiritual experiences in which alone it can find freedom. Professor Bovet showed that these experiences are incommunicable by precept, but that one cannot view the history of man without realizing that many lives have been lived under their influence with great beauty and freedom. Dr. Gooch traced the long history of the emergence of the individual, the flowering of personality, which he equates with freedom. He prophesied, though without unseemly certitude, that this quest for personal freedom will go on, in spite of set-backs which to-day seem so dismaying.

FROM discussing the free personality, the conference went on to discuss the free society—in what it should consist, how it may be evolved. It is clear that just as the free personality cannot be arrived at until there is a just accord between impulse, reason and conscience, so a free society will arise from a just accord between the needs of all its members. 'A society should be so organized that none enjoy adventitious advantages or are exposed to special disabilities,' said Professor Tawney. This is a fairly negative proposition, but he continued, 'Whatever else a free society may involve, it at any rate implies that all its members should have such opportunities as its resources permit to

develop by education the powers which are appropriate to the human being.'

In planning the sort of education which we hope will ensure the evolution of a free society, we cannot give the children freedom, we can only set up the environment in which they can develop freely. We can but try to remove all those obstacles which obstruct the development of free personality, and plan the school so that it shall give opportunities for practising the type of conduct in which we believe. But having removed as many obstacles as we can and having provided the material for growth, we must leave our children to find their own social philosophy.

They can only build a philosophy of life if we enable them to get at the facts. We, as teachers, must learn all we can about the social development of our own and other countries, and as we take pains to learn and correlate the facts it is likely that our own social philosophy will gradually clarify itself in our minds. The trouble is that the facts themselves are so manifold and bewildering. Take, for example, this very question of providing equal chances for developing 'the powers which are appropriate to the human being'. There are three active social experiments going forward in the world to-day, all of which claim that this is their object: communism, fascism or nazism, and democracy. We are all apt to feel a blind loyalty to one or other of these forms and a blind hatred of the rest. Such prejudices do not make either for freedom or world-mindedness. It is important to realize the respective strengths and weaknesses of various methods of social organization. Under a dictatorship it is much easier to attain some of the very things that we ourselves passionately want to attain. In facing this fact we are not tempted to choose dictatorship as a short cut to our desires, but we are forced to ask ourselves whether we are not apt to content ourselves by paying lip service to these desires in a vague idealism and a spate of words.

Dictatorship owes its existence to two main causes—fear and the idealism of youth with its wish to serve a trusted leader. If we could free the world of fear we should be robbing dictatorship of all its sting, but the idealism of youth



might still demand leadership for its service. If we want our appeal to youth to be as strong as these others we must train ourselves. Are we sufficiently in earnest to discipline ourselves and our thinking, so that youth may find in our example the kind of guidance it needs?

Another question on which we all feel strongly, but do not perhaps think clearly enough, is that of peace. Peace is not a negative thing. We must evolve a form of pacificism that is constructive, otherwise we fall into the confusion of thirsting to fight for peace, so verging on a confused inverted kind of militarism. If we want peace we must be prepared to study the causes that obstruct its realization. We cannot have peace until the nations are free to develop their nationhood, until they are freed from fear of foreign aggression, until they have territory for their population and a full measure of economic security.

Do not let us forget the element of time. Human society is in the midst of profound change. Economic, political and social institutions are visibly crumbling under the inconsistencies and contradictions of their component parts. We believe that we are witnessing the birth-throes of a new era. Believing as we do in the evolutionary process, we know that the world has a long history behind and presumably before it. Unless, therefore, we take a long view of current events we are apt to see them out of perspective. Throughout the course of history periods of dictatorship have been only temporary. They represent a deep and widespread demand for leadership and authority in times of suffering, confusion and fear. We must try to understand and remove their causes, though this does not mean that we must condone their processes. It is possible that from the point of view of evolution the present confusions are inevitable. Before we can have a world-commonwealth we must have nationhood, and therefore the strong national movements in some countries are perhaps a necessary part of the greater plan.

IN reviewing the past twenty-one years and in contemplating the building of free societies and a world commonwealth, the New Education Fellowship did not find it necessary at Cheltenham to go back upon any of its main principles

of education. As Sir Percy Nunn said: 'Fundamentally the new education is not so much a development as a revolt . . . against the ever-increasing mechanization of life. . . . Margaret Macmillan once remarked that you have only to look at a public elementary school in one of our towns to see that it was the product of the factory system, that it was in fact a factory for the production of citizens. . . . I do not think that it can be denied that the ideas which had created our great Victorian industrial system were unconsciously at work in the educational system.'

But the Fellowship, while holding to its educational principles, seems to feel the need for shifting the emphasis slightly from the child to the adult. First, we ourselves must be free. We must learn to live with others, without surrendering our personal integrity or demanding that others should surrender theirs. Too often we find that we agree in theory with many of the high ideals set forth in this Conference, yet that when these ideals clash with our personal prejudices, our own interests or our desire for security, we fail to put them into practice. Too often we allow material possessions, and the care that they demand, to encroach unduly upon our energies and limit our freedom and social usefulness.

The ideals of the New Education Fellowship really constitute a way of life, a new attitude to ourselves, our neighbours and the world. Our first job is to see that we ourselves are living what we believe. If so, we as educators can influence, consciously and unconsciously, a vast number of children. We demand a type of free society that will give opportunity for free personality. We must learn to live together. First in the family and school and then in ever larger communities, we must bring about a change in human relationships, for in such change, not imposed from without but attained by grace from within, lies the hope of the future.

We are actors in perhaps the greatest drama in history. The Fellowship calls to men and women of every race, within and without the teaching profession, to join in using education to safeguard democracy for the coming generations. We have embarked on a great intellectual and spiritual adventure which calls for courage, clear thinking, tolerance, self-sacrifice.



Human beings throughout the ages have been developing a growing measure of common interests and purposes, although this development has not always been consciously recognized. The trend has been and still is towards an increasingly unity of consciousness. It is this growing unity of consciousness, unsupported by a corresponding unity of world organization, which is causing much of the world conflict. Such unity of organization is rendered essential by the discoveries of science which have made countries of the world interdependent. Such questions as international control of raw material, international agreement on the hours of labour, international control of the production of the commodities of life, and international currency are not vague, impracticable aspirations. They are essentials if civilization is to survive, and if we are to be enabled to put our educational principles into practice.

It must not be thought that the new age we are striving for is an Utopian dream. Do not let us forget that twenty-one years ago our ideals in education were thought to be revolutionary and unpractical. To-day they are a commonplace in education. During the next twenty-one years mankind must find a way of so organizing society that in place of the mad world of to-day

there will evolve a stable society. It would appear to be almost beyond human powers to achieve this dream, but men on every side are realizing that our only hope lies in a swift spiritual evolution. There is a demand for spiritual leadership.

This need for a religious ideal may express itself as a desire to recognize God in our brother men; or it may, in addition, be dependent on a force beyond ourselves, a God transcendent as well as a God immanent. This spiritual quest is something apart from doctrinal matters, above creeds or beliefs. These divide. What man seeks now is a greater, more dynamic and more unifying force. Such strength can only be gained by 'going within' ourselves, by meditation, by surrender of the lesser will to the greater will. Through faith in this force, these things that seem impossible from our little standpoint will be made possible.

'At no great distance below the surface of Life is a great cave and kingdom of solitude, into which men sink to communicate with their fellows. From this eternal, resonant whispering-gallery speak all the religions, arts, poetries and wisdoms of the earth. You need not have a fear that this realm, from which voices issue, is to be quenched or abolished by any surface conditions of a passing day.'



The Chinese children's drawings were among the chief delights of the Cheltenham Exhibition. This crayon, in tones of grey and sulphur yellow, is the work of Wang Yi, aged 12.



# Personal Freedom and the International Anarchy

G. P. Gooch

LIKE to define personal freedom as the flowering of personality. Just as flowers develop from the bud onwards until they reach the fulness of their beauty and their complete self-determination and self-expression, so personality flowers if it is given a chance.

The emergence of the individual is a thing which has been going on through all history, but its pace has quickened during the last four hundred years. The individual, not in all parts of the world but in the most advanced parts of the world, counts for more to-day than he ever did before. And the story of the way in which his importance, his spiritual validity gradually came to be recognized, is one of the most fascinating themes in the story of man.

That great American Egyptologist, Professor Breasted, whose death we mourned very recently, published a year or two ago a book called *The Dawn of Conscience* in which he pleaded and argued with his incomparable authority that the idea of conscience came into the world in Ancient Egypt. With the idea of conscience came the idea that you must obey something within yourself which is completely independent of the State of which you are legally a member. The second stage comes with Athenian democracy. You will find it set out with matchless eloquence in the immortal oration of Pericles: the idea of the flowering of personality in a free community, each citizen joyfully, thankfully, making his unique contribution to the life of the community. The third stage of the development of this idea comes in with Christianity, the doctrine that we have each an immortal soul and that the greatest thing in man is not the fact that he is strong or capable of fighting, but his spiritual life and the spiritual potencies within mankind. The fourth element in personality comes in with the

Italian Renaissance; all those marvellous supermen and superwomen of the fifteenth century, great in art and politics and science, great in love and war, whose lives were a sermon on the fact that personality flowers in conditions of freedom and growth.

The fifth element in the growth of what I call the recognition of personality in its validity comes in with Puritanism, those iron-souled men of the sixteenth and seventeenth centuries, who were absolutely determined to obey what they regarded as the voice of God within them at all costs, at the cost of death, exile, rebellion. The Puritans were in many ways aesthetically and intellectually very limited, but they struck a resounding blow for the freedom of the individual to be himself and to follow his deepest instincts and intuitions.

The sixth factor comes in the eighteenth century, which we call the era of enlightenment, the age of reason in which, more than ever in the history of the modern world, people began to look around, to question what they found, to criticize, to wonder whether abuses must inevitably last for ever and ever. The eighteenth century brought in and stressed the free use of the mind, whereas the seventeenth century stressed the authority and supremacy of the inner light, the voice of conscience.

I will mention one more factor in the building up of this great and precious doctrine and theory of the importance of personal freedom, and that is the emergence in the nineteenth century of the common man, the emergence of the manual worker. With his political and economic emergence came the recognition that he too counted in the life of the State. There had been, no doubt, a recognition ever since the coming of Christianity that the poor man was as valuable as the rich man, that the humble man was as



important as the king and the ruler, but it did not get very much beyond a recognition of his spiritual equality. His recognition as an equal personality with equal rights in the State and equal capacities, if he were given a better chance, comes in with the nineteenth century, the century of democracy.

It is impossible to express my conviction as to the importance of personality and as to the necessity for conditions of political and spiritual freedom in order that it may develop to its full strength and reach its full stature. It is one of the most precious things which civilization has been able to create. It is something which is essentially and spiritually final, not a means to an end but an end in itself; and in expressing my sense of its importance I should like to add—although it is so clear that you will have seized the connection at once—that my high valuation of personality is based upon my high valuation of human nature as a whole.

All through the history of political thought you will find two streams running parallel and never meeting: those who take a high view of human nature and those who do not. In the former school are great names, such as Milton with his immortal tract, the *Areopagitica*, on the freedom of printing; Mill, the author of a not less immortal tract on liberty and my own beloved Cambridge teacher of long ago, Lord Acton, in whose writings you will find some of the finest tributes and testimonies to the importance of personal freedom in all modern literature. It was he who wrote: 'The emancipation of conscience from authority is the main content of modern history.' And, again: 'The provision made in a State for the rights of minorities is the best test of the standard of civilization in that community.'

I will mention one more name, this time an Italian, Benedetto Croce, beyond all comparison the most distinguished of living Italian intellectuals, who, in his great book on Europe in the nineteenth century, sings a hymn of praise for what I call the spiritual finality of the individual, and classifies countries and political systems and regimes by the degree in which the individual has his chance and his encouragement to develop himself according to the law of his being in conditions of freedom in which alone he can develop.

The other part of my title is the European Anarchy, by which I mean above all that system which came into Europe about four hundred years ago with the rise of the doctrine of unfettered national sovereignty. There had been European anarchy before. The worst European anarchy ever known was that which followed the fall of the Roman Empire. But when anarchy was at its worst, there was always, or nearly always, some counteracting tendency which made towards unification. In the Middle Ages at their best and at their height there was the idea of the Church, with its common traditions, its common creed, its common ideals, not obliterating but over-riding, and relegating to the secondary place, national frontiers. There was this great idea in the Middle Ages of the *Respublica Christiana*, the Christian Community.

Admittedly it had its geographical limitations to the Centre and West of Europe. It had also its theological limitations, the limitations to the belief in a particular creed. From that point of view it could be nothing more than a passing phase of thought, an ideal; but it did bring into the world the idea that we all belong to one another; it did strive with all its strength against the idea of what I can only call atomism, the idea that every sovereign State is an atom by itself, complete in itself, determined by its own supposed needs and interests, without any obligation whatever to the wider community of mankind, of which after all it is only a part.

This doctrine of the unfettered sovereignty of the State comes into the world with Machiavelli and is developed by our first great political thinker, Thomas Hobbes. It goes on and is developed further by great thinkers in different countries, such as one of the two greatest of German thinkers, Hegel. You will find it set out with great eloquence by another of the great teachers at whose feet I sat long ago, the famous German historian Treitschke, whose lectures on politics in the University of Berlin were attended not only by students but by officers, civil servants and members of the public, and whose lectures on politics, translated into English in two volumes, are the fullest up-to-date statement of a believer in the sovereignty of the State. This doctrine was bound to lead to the perpetuation of anarchy.



There was anarchy in the Middle Ages, anarchy as between States, and there has been anarchy since the Middle Ages as between States, and there is anarchy between States to-day. But what was new and what came newly into the world about 1500, the great divide between the Middle Ages and the modern world, is the complete disappearance for centuries of the old doctrine which was approached, though not fully realized, the old doctrine of the *Respublica Christiana*.

The old doctrine of our solidarity, of our interdependence, of our membership of a common human family, with contacts visible and invisible beyond all counting and computation, all that disappeared and the last four centuries have been the story of the growth and the extension of Sovereign States, not even pretending to recognize allegiance to anything above or outside themselves; not pretending to recognize any allegiance to mankind as a whole; not pretending to recognize any allegiance to Christian ethics; thinking exclusively in terms of what the French call *raison d'Etat*, the interests of the State as interpreted by its ruler or rulers at the particular moment. That is the doctrine of anarchy, and although it did not create anarchy—there was anarchy in the world before—it perpetuated it; also it licensed, authorized and encouraged the use of war as an instrument of national policy.

That, as well as many other causes, led to the greatest of all wars, the World War, which among other things revealed to those who had eyes to see the deep-seated error of this doctrine of independence as opposed to interdependence between the different States and communities of Europe and the world. This increasing conception of its insufficiency is largely due to the triumphs of modern science.

The world is shrinking. Countries which were a very long way off, such as Japan and Australia, are now very near. We talk to one another. We hear one another singing. We fly to one another. We read one another's books. We share one another's thoughts and inventions, ideals and sufferings and disappointments.

The idea of self-sufficing sovereignty had a good deal to say for itself when it came into the world four hundred years ago as the basis for the building up of a strong State, capable of keeping order within its own frontiers, but it has become increasingly out-of-date as the world has been unified, above all in the nineteenth and twentieth centuries by the progress of scientific discovery.

Now I come to the relations between international anarchy on the one hand and personal freedom on the other. What is the point of contact? It is the omnipotence of the State. The European anarchy leads straight to the autocracy of the State, to the concentration of

#### **DR. GOOCH SAYS:**

- i What is personal freedom? I reply, the flowering of personality.**
- ii Personality is something which is essentially and spiritually final, not a means to an end but an end in itself.**
- iii The Church in the Middle Ages did strive . . . against the idea of what I can only call atomism, the idea that every sovereign State is an atom by itself, complete in itself and determined by its own supposed needs and interests, without any obligation whatever to the wider community of mankind.**
- iv Fear makes people huddle together like a flock of frightened animals. Fear is the child of the European anarchy. . . . The more widespread the fear the easier it is for the State to put forward the argument that the individual and his wishes and his peculiarities and his heresies . . . have got to suppress themselves in the higher interests of national strength and national safety. That is the connecting link between the European anarchy and personal freedom.**
- v Everything in history, good and bad, everything you like and everything equally which you dislike, has deep roots in the soil. That is why we must take these dictatorships very seriously.**
- vi Man is born to develop, born to climb, born to experiment: there is something within him which will in the long run make it possible for him to do what we have not done—to combine order and liberty.**



power in the hands of the State. Fear makes people huddle together like a flock of frightened animals. Fear is the child of the European anarchy. Fear is the child of the mighty armaments which are themselves the expression of that anarchy.

The greater the fear, the greater the power of State. The more wide-spread the fear, the easier it is for the State to put forward the argument that the individual and his wishes and his peculiarities and his heresies has got to suppress himself in the higher interest of national strength and national safety. That is the connecting link between the European anarchy and personal freedom.

The individual can only grow, and can only be expected to grow, to his full spiritual stature in conditions of freedom, when he is able to realize himself and his innermost nature. I am one of those who take the view that everyone of us is unique, that each one of us is entirely different from anybody else. That is the strongest case for individuality; that is the strongest argument against regimentation, against standardization, against the terrible idea of mass production as applied to the most marvellous thing in the world, the human soul.

We have something in the world now which we had not before the war, the League as an institution and the League as an idea. But we all know, especially since Japan attacked China in 1931 and since Italy attacked Abyssinia in 1935 and they both got away with their spoils, that the League, though most useful in dealing with small offenders, has not yet shown itself capable of dealing with great offenders. Therefore the League, utterly indispensable as it is in the absence of any thinkable alternative, remains still more an ideal than a controlling force. Therefore my view as to the post-war world is this: there is not more international anarchy than there was, but there is just as much: there is on the other hand unfortunately less personal liberty.

In the map of Europe the countries can be divided from the point of view of personal liberty into three classes: those where it exists; those in which it has disappeared, not completely but very largely; and the third intermediate class which cannot be described as belonging to the free countries and equally

cannot be described as having completely lost their freedom.

I am not going through every country in Europe, but I will just remind you that, broadly speaking, the first class consists of countries in the West and North of Europe, with one or two outlying exceptions such as Switzerland and Czechoslovakia. The countries of the second class are those which have either lost their liberty or never had it. They are to be found in the East and the South and to some extent in the centre of Europe—I am thinking of Russia which has not lost its liberty because it never had it. I am thinking of Italy and Germany which have lost the liberties which they used to possess in very considerable measure. And in the third class of countries I am thinking of places like Poland, Hungary, Austria, Greece and Rumania, and various other States which I need not specify. That is quite enough to recall to your mind the struggle that is going on in Europe between the forces that make for personal freedom and the forces which make for regimentation.

One of the most terrifying results of the world war, which I do not think anybody fully anticipated at the time, has been the revival of personal dictatorships. You can have two classes of dictatorship. You can have dynastic dictatorship, in which the power inheres in the legitimate ruler as it used to do in the old Czardom, to a great extent in the old Austrian Empire, and to some extent in the old German Empire. It was not a personal but a dynastic autocracy. It is dead. All the old dynastic autocracies have disappeared. I regret to say that their place has not been taken by free institutions. To a great extent dynastic autocracy has been succeeded by personal autocracy, the autocracy of the superman.

Centuries ahead, when historians are writing the history of our troubled era, of the post-war world, they will speak of Lenin in Russia, of Mussolini in Italy, and Hitler in Germany. They will speak of the way in which these people responded to what undoubtedly was and is a very deep and widespread demand for leadership and authority in a time of suffering and confusion. They responded to a feeling that the old methods of Parliamentary discussion are too slow; that they produced on the basis of universal suffrage too many parties, too many



coalitions and governments which are too weak to get things done.

All these things should be perpetually kept in our mind when we are tempted to think and rightly think of the terrible evils, spiritual and otherwise, which have been introduced into the world by the coming of these ruthless dictatorships. Everything in history, good and bad, everything you like and everything equally which you dislike, has deep roots in the soil. That is why we must take these dictatorships very seriously; we must realize that they are the children of the great upheaval produced by the war, not only the material and economic upheaval but also the revolution in men's ideas. Nietzsche in a famous phrase spoke of the 'Umwertung aller Werte', the revaluation of all values.

The younger generation which has come up in Europe since the war and is giving moral and material support to Hitler and Mussolini never knew the pre-war world, with its relative stability and its wide-spread acceptance of the institutions and ideas of what we roughly call modern Western civilization, based, I frankly confess it, on an optimistic reading of human nature and its capacities. These young people have been born into and grown up into a world of suffering and confusion and strife, and in places like Germany, at any rate, of political humiliation, with the memories of defeat and disaster in their minds and hearts. No wonder that the old ideals make so little appeal.

One could very conceivably, though it would be difficult practically, have a peaceful world without liberty. One might conceivably have a world consisting of States governed by pacifically minded autocrats; it is not theoretically impossible, although it would be very difficult. But on the other hand you cannot have a world of liberty unless you have peace, because you can only have liberty if the State is controlled by the community, and by the division of power.

Lord Acton used to say that he knew of at least two hundred definitions of the word liberty. I will tell you my definition, not my own but the one I like best: 'Liberty is power cut up into little bits.' The best chance for personality to flower is when power is cut up into little bits, and its worst chance is when power is concentrated in a single hand.

Fight against the omnipotence of the State and the theory and practice that one man is wise enough, strong enough and good enough to be the dictator of fifty, or sixty, or a hundred million of his fellows. He is not. I am well aware that every dictator has a good deal to show for his reign. He can get things done. He can sweep obstacles out of his way. He can make public works. Do not let us undervalue his importance. But remember the price: all the time he is trampling on the spiritual freedom of the individual citizen, trampling on the higher values which ultimately give worth as well as strength to the community.

There are two great ideals of our community life which go beyond politics: authority on the one side, self-realization on the other; personal, autocratic leadership on the one side, and on the other co-operation in experiment and in the chances and changes of our national life. The conflict is between those who believe in our ultimate rationality and sanity, and those who do not.

Taine, the great historian, after living through the French Commune, in a terrible phrase described man as a chained gorilla. If he is really that, the only thing to do is to keep him behind bars and to keep his chains on, to tell him that if he votes at all, he must vote for a particular party, that he must not read this newspaper and that book, and he must not think that particular thought and must not bring up his children in the way he wants: he must take his orders from the dictator. It is a terrible price to pay for national strength. I say once more that it is a sin, as I conceive it, against the spiritual finality of the individual citizen, which I must regard as the greatest achievement of mankind in its long ascent.

If you read Hitler's Autobiography, or the writings of Lenin, or Mussolini's authoritative article on Fascism which he himself wrote for the Italian Encyclopædia and which you can buy in an English translation for a shilling, you will find that all these people say that those old values are gone and gone for ever; that they were essentially the children of the nineteenth century; that they are dead and deserved to die because they were based on a completely wrong conception of human nature. They thought human nature was better than it was,



and all these people say that human nature is not, in any country, however educated and however nominally civilized, good enough for the community to be able to run its own show. Away with the old doctrines of liberty of the individual, of what I call the spiritual finality of the citizen.

Are we living in a passing phase, or have we passed into a completely new era where the old values have disappeared for ever? My own view is that it is not so, though I do not feel sure. My own feeling is that just as the war bred a condition of intellectual and spiritual as well as material disturbance, out of which grew the demand for a strong hand at the helm and a dictator to get things done, so this phase will gradually pass away, and the institutions and the ideas in which it embodied itself will gradually melt away, and the older instinct for self-expression and self-determination, at any rate in the more educated and civilized communities of Europe, will reassert itself.

I say that with the more confidence as a student of history. Both the first and the second Napoleon were overwhelmingly welcomed, because they brought order after anarchy; and a very few years later, when they fell, nobody

regretted them and nobody wanted them back. Nations, like individuals, go through psychological phases. After the war about half Europe apparently wanted leadership. They wanted to be able to look up to somebody who might be supposed to be wiser than themselves. Disappointments come. The dictator, I have not a doubt, does his best according to his lights. But the longer his rule lasts, the more people he disappoints, the more this instinct deep down in us for self-determination and self-realization will begin to reassert itself.

I think it is extremely likely that I may not live long enough to see the great change in the psychological atmosphere which I anticipate. I have very little doubt that the younger members of my audience will see it. I hope and believe that the larger part, if not the whole, of the territory which has been lost in these post-war years will be recaptured, because I end as I began by stating once more, with great depth of conviction, undiminished by a life of manifold experience, that man is born to develop, born to climb, born to experiment: that there is something within him which will in the long run make it possible for him to do what we have not done—to combine order and liberty.



Pastel by a  
fifteen-  
year-old  
girl, Myojo  
High School,  
Japan.



# Spiritual Freedom and the New Education

S. Radhakrishnan

IT is very appropriate that this conference should discuss the conditions of a free society, because it is only a free society which will make peace secure in this world. It is our business to find out what exactly is meant by a free society. Freedom is one of those catch-words which are the delight of the sophist and the despair of the thinker.

What we require in this world is an organized harmony of individual freedoms. We want a balance of liberties. We want to bring about what might be called socialized individualism. We must submit the individual's liberties to the interests of a reasonable social harmony. The liberties of classes must be curtailed; even nations will have to submit their sovereignties to international control. Unless we are able to bring about that kind of subdual of national interests to the interests of the wider humanity, we shall not have any kind of real freedom.

If we want to bring about that kind of real freedom, what are the things to be achieved? We may distinguish freedom as freedom of the body, freedom of the mind, freedom of the spirit.

Freedom of the body: the right of every man to have the necessities of physical existence; these things must be granted. The world is wide: it is possible to provide every man and woman with the essential conditions of material happiness. What is lacking is the will. Greed, the selfishness of individuals, is the only thing that is standing in the way of providing all people with the necessary conditions of physical existence.

While we have the resources, we have not got the generosity, the vision, the courage. Certain people have a feeling of insecurity, they suffer

from fear. Certain nations also are suffering from fear, for the simple reason that you are not enabling them to get those elementary physical conditions necessary for a larger life. If you will not remove that fear, that sense of dependence, you are bound to have the present condition of the world perpetuated for all time. Physical freedom is essential.

Next, intellectual freedom. Diversity is innate in the constitution of things. One man is not a copy, a duplicate of another. Unless you are able to give freedom of mind, the capacity to think as one pleases, subject to the limitations of a reasonable harmony, you will never be able to achieve those finer values of civilization.

All that is precious in life is built upon individual authority, and if you suppress that, if you crush what is living, what is organic, what is spiritual in man, you will get bare emptiness, and that will be a dead, dull, inhuman sort of world. Our religions, our policies, are apt to demand absolute conformity. They come forward and suppress freedom, and tell us, 'We are compelling you to come into the groups; we are coercing you in the name of a higher loyalty.' They are making machines of men and reducing human beings to mere automata. If we go on at that rate, there will not be any civilization worth preserving in this world at all. Let me tell you, you may have physical well-being, you may have intellectual life and authority, but these things by themselves will never lead to what may be regarded as the freedom characteristic of the human being.

So long as you confuse a human being with a physical or intellectual being, you look at the outward; you think that he is a selfish atom; you think that social obligations will have to be



imposed upon him by force. You will never recognize that there is an element in human nature which makes him one with the whole world. You therefore justify dictatorships so long as you do not admit the reality of something besides the physical and the intellectual.

There are powers that move within us. Great art, great philosophy, great literature, are the expressions not of the conscious mind; they are expression of some deeper, some hidden life which is there, trying to rush through the intellectual layers, the physical crusts. When you are moved by them, you come into unity with your own true and deep selves, by getting into contact with which you get into contact with the whole world.

There is the great phrase, 'Heaven lies about us in our infancy'. When we are born, we have that craving for fellowship, for companionship, that feeling of one-ness and unity with all in life. That is the heaven, that is the feeling of unity and fellowship which surrounds infants, and from that we become alienated. We build up some kind of intellectual life, a conventional life, with all the devices which political and religious tyrants try to impose upon us, and to which we begin to cling. It is these forces that shut us from our own selves. That is the true kind of bondage.

Freedom is the resurrection into unity; it is restoration into some kind of wholeness or some kind of integral life. Into that fulness man has to be restored. It is in order to attain that spiritual freedom that we are launched into existence in this world. That is the destiny for which man is born, and that spiritual evolution is the thing for which we have to struggle and work in this world. That constitutes the end and aim of human existence, the meaning and value of life.

It was said here the other day that the public school education aims at 'Intellectual rectitude, severity of aim . . . a strong sense of public and private duty, and a strong inclination to public service, with perhaps a due sense of the importance of the minor morals which we call good breeding and manners.' These are all excellent as far as they go, but are not the Russians and Nazis and Fascists emphasizing much the same aims? My appeal to you is, these

aims are not enough. I want to point out to you that so long as your emphasis is merely intellectual, you are dealing with the appurtenances of life and not with life itself. You are taking up the outer fringe of life, but you are not entering into the very citadel which constitutes the greatness of the soul.

We are laying the stress on the purely intellectual, and what is happening? A great scientific positivism has overcome us. We do not want to believe in religions which lose themselves in terms of the supernatural. Man therefore gets assimilated to nature and begins to feel that he is a child of nature. That is the kind of positivism to which a great intellectual emphasis has led us.

People are coming forward and saying, 'We will try and make your life noble and significant.' Many to-day feel themselves parasitic, unimportant, living they do not know why, because intellectualism does not perhaps give them any greater meaning than that. So the Russians come along and say, 'We will give you a social purpose. Here is a purpose which will give you inward peace, which will give you meaning.' The Russians are not the first people to adopt that technique; but people cannot be satisfied with such a kind of social engineering as the prime need of life. They want something more. They feel that they are not living to any worthy purpose. The finer spirits are oppressed with a sense of emptiness in life. They feel they were not born to do mere social engineering. It will not do to dismiss poetry and literature as fit only for old women.

Hitler has said, 'I know the path which Providence has arranged for me, and I shall walk there with the certainty of the somnambulist. I will take up your lives and give them a value, and you will realize that you are living to some kind of great purpose.'

The other day I read in the London *Times* of a Hitler Youth Camp. Replying to the reproach that his organization was godless, one of the youths said, 'One cannot be a good German and at the same time deny God. For us the service of Germany is the service of God. If we act as true Germans, we act according to the law of God. Whoever serves Germany serves God.' Well, that is the evil way in which this empti-



ness, this scientific positivism is being exploited.

Just as you had immediately after the Napoleonic Wars a large number of cults coming forward and saying, 'Trust me', even so at the moment you have a variety of cults coming forward and taking hold of a number of intellectually lazy people who do not want to think, and saying, 'Trust me'. All those things really indicate that men's minds are confused, aspiring, not knowing what will satisfy them. That is what the present position is.

In our country we always believe that the aim of education is the leading of man into spiritual freedom. We believe that the nature of man is not anti-social, anti-moral. It is not for the teacher to make it moral and social. Children have a virginal outlook, a way of craving for some kind of fellowship with brother man. What do we do with them? We take hold of them and tell them that either Nazi Germany or the British Empire is the greatest thing which Providence has sent, and it is their duty to have that natural craving canalized into this particular channel.

We are crippling the natural divinity of man. We call ourselves educators. Have we any sense of what we are doing? Are we making men of men? Are we trying to turn them into human beings with that width of sympathy which will make them say, 'Wherever there is a man in prison, I am not free; wherever there is a community in slavery, I belong to it?' Do we take hold of our young people and make of them such servants of humanity? Do we not conceive it as our special prerogative to take these human beings, with their eager spirit of curiosity, with their natural desire to

identify themselves with everything that is human, and turn them out as mere partisans? The greatest of all our teachers always proclaimed that it is our duty to make ourselves human, self-knowing and self-discovering. Socrates actually said, 'I am not a citizen of Athens. I am not a citizen of Greece. I am a citizen of the world.' Buddha, Christ, every one of the great people have transcended these narrow nationalistic conceptions and considered themselves as members of a Kingdom of God with no such restrictions.

If we want to develop this particular kind of character, we are called upon not merely to be controlled and disciplined. 'Come with me into a desert place and rest awhile.' Shake off all these conventions which society has imposed on you. Get into the depths of your own being and discover whether you are a Greek or a barbarian, a Teuton or a Gaul. There in the nakedness of the human soul, when you go behind the physical and the intellectual, find out whether the things are not all artificial illusions which have been imposed upon us

from without. It is in the quiet hours, when our minds are fatigued, when our spirits are tired, it is in those moments that we can go back into ourselves and discover that thing which binds man to man in an unbreakable manner, and try to strengthen it for the rest of our life.

If only people would understand that it will not do to confine ourselves to intellectual learning. It is necessary that we should lay before the child mind that the Eternal embraces the whole universe and is located in the citadel of each man's heart. Only then can we regard ourselves as true educators, as new educators.

### **RADHAKRISHNAN SAYS :**

- i What we require in this world is an organized harmony of individual freedoms . . . a balance of liberties, . . . what might be called socialized individualism.**
- ii All that is precious in life is built upon individual authority, and if you suppress that, if you crush what is living, what is organic, what is spiritual in man, you will get bare emptiness.**
- iii So long as you confuse a human being with a physical or intellectual being . . . you think that social obligations will have to be imposed upon him by force. You will never recognize that there is an element in human nature which makes him one with the whole world.**
- iv Freedom is the resurrection into unity, is restoration into some kind of wholeness or some kind of integral life. . . . It is in order to attain that spiritual freedom that we are launched into existence in this world.**



# The Making of the Free Personality

J. A. Hadfield

A GREAT change has come over psychology and the conception of the human mind. At one time mind was looked upon as being a construction of numerous impressions, sensations and perceptions that were gradually built up, so that the whole personality was a system built up of these various elements. We now look upon the mind as being a dynamic force and we hear far less of sensations and perceptions and far more of impulses and tendencies and urges in the human mind. This has made a great difference to education. Previously the child was regarded as wax on which the teacher was to make impressions. The child received those impressions in a passive kind of way in large classes. He was able to reproduce them when he came to examinations. Those who were best able to retain and reproduce them won scholarships to school and college and ultimately became professors, or otherwise came to a bad end.

Nowadays we look upon the infant as a going concern. It is already born with a bundle of tendencies and urges in its own personality that need to be developed, and therefore the modern tendency in education is to try and encourage, to bring out and develop those tendencies which are in human life.

Some people have been so smitten with this idea of strong freedom to the impulses that they have regarded that as the only thing necessary to the development of the free personality. Certain schools of psychological thought have considered it quite sufficient that children should give free and entire play to all their impulses and instincts. This experiment is producing very interesting results. For one thing, it has been found that if you allow a child to do whatever he likes, he tends to feel the lack of a sense of protection and security and therefore falls into a state of anxiety.

I once had two boys who had been brought

up in this way staying at my house in the country with my own boys. It was Saturday evening and we were putting on the wireless at the time of the football news. One of the lads was a boy of sixteen, and just as the results of his favourite team were coming, the wireless suddenly petered out, at which he simply went off the deep end altogether, got into a rage and fury, which he followed by saying, 'I was tired before; now I have a terrible headache.' It seems fairly obvious that the mere expression of the impulses in this way is not going to make for freedom. I believe that one of the greatest difficulties in discussing this whole question of freedom in human life is that we do not sufficiently differentiate between the freedom of the instincts in the personality and the freedom of the personality itself. To get the freedom of the personality as a whole it is necessary that those impulses and instincts should be co-ordinated together, harmonized and directed towards a common end.

We are coming to realize more and more that the true freedom of the child is not objective freedom. A child does not merely need opportunity for development and opportunity for expressing its instincts and tendencies in its earliest life. True freedom can only come from within.

Those of us whose particular work is in psychopathology realize this in every case with which we have to deal. The bondage in which these difficult children are held is not a bondage imposed upon them because they have no outlet in the objective world; it is a bondage that is due to some conflict within their own soul.

Take for example, a girl of fifteen, who is suffering from depression. There is no kind of lack of outward freedom. She is the daughter of wealthy parents. She has her ponies and is able to travel. Yet she is continually under the bondage of this inner depression, the cause of



which she does not know but which prevents her having any joy and spontaneity in her life, and which is cramping her whole vitality.

There is a boy of fifteen who is so under the bondage of fear that he is afraid to touch anybody. When he comes into a room he creeps round the wall. He dare not sit on a chair, but just perches on the edge of it. The whole of his life is harassed by these fears, fears of contact with people, a contamination complex, from which he suffers all day. At night he is addicted to terrifying nightmares. That boy also has all that he wants in the objective world, all the educational facilities, all the opportunities to do whatever he likes, but he is in bondage to his own inner complex.

Similarly there are people who are in bondage to their jealousy; others who are harassed by suspicion; and others who are harassed by self-consciousness and shyness so that the whole of their life is made a misery to them. One of the greatest bondages of all, and one from which a vast number of people suffer, is the bondage of a morbid conscience. There are men and women who go about over-scrupulous, over-careful, punctilious about the smallest detail, whose whole life is incapacitated and whose whole freedom is negated by the fact that they are *compelled* to do these obsessional acts, they are compelled to be over-conscientious in every detail of their daily life. They have no freedom because their conscience acts as a great tyrant.

Therefore I want to stress the fact that there is something more that is required than that we should give outward freedom of expression to children. We shall have to find some way of preventing these bondages within the personality of the child itself so that he may be completely free.

The greatest essential of all is that in early childhood the child should have the atmosphere of protection, security and love. It is very often said that children become neurotic because they have too much love and affection. I do not believe that for a moment. Many children have foolish, anxious, or even sensuous mothers; which is a parody of true love; but a child breaks away from these things. The child will not put up with this kind of fondling and attention. But if you deprive a child of the sense of protection and security, you deprive it of that atmosphere in which it can develop. It is only in an atmosphere of protection and security that the child can experiment, knowing that no harm can come to it. In that way the child gains freedom and confidence to face life.

I have seen parents who from the very beginning have tried to make a child independent. You know the military kind of father who swings his child high up in order to turn it into a brave child, and punishes his child in order to make him brave. The sum total of that kind of treatment is that the child turns into a coward. Then the father turns round and is surprised that he should have a child who is such a miserable funk, though he himself has been the cause of it.

One of the greatest instincts of the child is the need of protection and security. This must be satisfied in order that self-confidence and freedom may develop in his personality later.

The second essential is freedom and opportunity without repression. I do not mean that a child's impulses should not be controlled. Repression is quite a different thing from control. If a child who is deprived of love says, 'I do not want any kind of love', he is repressing his love craving. A child may control his

#### **DR. HADFIELD SAYS:**

- i We are coming to realize more and more that the true freedom of the child is not objective but subjective freedom.**
- ii The bondage in which difficult children are held is not a bondage imposed upon them . . . it is a bondage that is due to some conflict within their own soul.**
- iii Some have no freedom because their conscience acts as a great tyrant.**
- iv We do not sufficiently differentiate between the freedom of the instincts in the personality and the freedom of the personality itself . . . the two things are sometimes contradictory.**
- v If a child is to have true freedom for its personality, then it must learn control; and the way to that control lies in having ends, aims, ambitions and purposes in life.**



fear without denying that he is afraid.

If a child is to have the right freedom for its personality, then it must learn control; and the way to control lies in having ends, aims, ambitions and purposes in life, for it is only in that way that the personality can be really harmonized.

This principle of harmonization is already present in the child's mind. It is operative from about the age of three. The child identifies himself with people round about it. He says, 'I am going to lecture like Daddy', or 'I am the gardener' and spits on the path.

This begins by a purely spontaneous process of identification. They take these ideals into themselves and if they are allowed freely to develop their own ideals in this way from the people round about, they will get a stable ideal which will be their guide and aim in future life.

I believe that for mental health it is absolutely necessary that a child should have aims and

ideals and purposes in life just as I believe that to encourage such aims should be one of the chief purposes of education. I look forward to the time when still more of the educationists of this and other countries will work closely hand in hand with the psycho-pathologists and those of us who are investigating neurotic disorders in adults and children.

All the perversions, repressions, fears and anxieties from which people suffer invariably go down to their origins in the first three or four years of life. I am convinced myself that if we could only find some method of bringing up children in those first three or four years of life so that they may have freedom for their innate impulses, but harmonized by being directed to healthy and spontaneous aims and ambitions and ideals in life we should have generations of people growing up who would not only be free and happy in themselves, but would be free from that greatest curse of modern civilization, the curse of neurotic disorder.

# Personal Freedom and Family Life

Susan Isaacs

**T**HE belief or disbelief of the adult in personal freedom, his success or failure in achieving it, is very largely the fruit of his early feelings and experiences with his father and mother, his brothers and sisters in the family circle. The primary issues of desire and frustration, love and hate, and all the child's ways of dealing with these varied feelings, are the starting point both of individual development and of social adaptation. In the unconscious mental life of every one, persons and powers, governments and servants, the poor and the rich, the state and the individual, the larger issues of personal and public life still carry these intensely concrete and direct meanings of his own relation with his father and mother and the other children in his own family. The result of development (whether in those who become

free in their emotional life and secure in their social purposes, or in those who fail to serve others happily or to find fulfilment for themselves) may seem very far and very different from its beginnings; but the continuity of social life with individual experience can always be traced; and can always be seen arising in the family situation.

The essential problem is thus the same for all peoples and all times. Every child, whatever his race or culture or circumstances, has to find a solution to the primary conflict of feeling towards his own two parents. But, of course, the precise terms of that conflict will always depend upon his actual circumstances, upon the conditions of his parents' life, upon their behaviour and attitudes.

The young child's life hangs upon his



parents' response to his needs. Without them he is completely helpless to satisfy any of his wishes and longings. He shows us in his earliest behaviour how greatly he dreads his own helplessness, how intense and urgent his appeal to his parents becomes in moments of hunger or loneliness or lack of power. At first his mother fills the world for him; and it is because he has found how much he needs her for nourishment and comfort and tender love that he resents her concern with his father. Yet his father means also to him strength and wisdom and support, both for himself and for his mother. In the child's mind, his father's love for his mother ensures her safety and satisfaction, and hers for his father keeps him strong and wise, and thus again ensures the life and happiness of the child himself. Even from the beginning, the love of the parents for each other thus has its beneficent aspects for the child. But, on the other hand, since he needs each of them so deeply and inexorably, their concern with each other also distresses and terrifies him. All he can then do to express his distress and terror is to rage against them. And since he has as yet no knowledge of cause and effect, to attack in feeling means to his feelings to damage and destroy in reality. His rages and attacks thus arouse in him the greatest anxiety, anxiety of having altogether destroyed the parents who are at the same time the only source of life and of love. He comes to fear the destructive forces inside himself and thus to need all the more intensely to find good outside, to counteract the bad within.

The infant's picture of the world is an absolute one; parents seem *either* good or bad. He himself is either altogether good or bad. Only slowly is that picture modified to admit of degree and measure and differences in quality. During at any rate the first two years, and to a large extent throughout early childhood, the child is intolerant of failures and shortcomings in himself and others, seeking always to find and hold the absolute good and to drive out and destroy the absolute bad. He feels overwhelming anxiety at any hint of destructive forces, greed or anger or hate or rivalry, or criticism or self-assertion in himself or in his parents.

Even those impulses which *we* know bring growth and achievement—the wish not merely

to get good but to do things for himself, to move and talk and learn to be worthy of admiration and love, to become independent of help from his parents, or as skilful and knowledgeable as they, all the indispensable means of his personal development and social achievement, the instruments of freedom, may, to his deepest and most primitive feelings, mean simply getting things for himself, turning other people out, being greedy and jealous and destructive; and be therefore forbidden in his feelings.

The child sometimes becomes so terrified of his own angers and greeds and destructive wishes that he cannot bear to own them his in the slightest degree and must project them on to his parents. His father and mother are bad, he then feels, not he. They wish to starve and hurt him, to deny him pleasure and opportunity, to tyrannize over him and interfere with his wish to do good and be good.

Every child feels this at times; but with some it becomes to a greater or lesser degree a settled way of life. Sometimes the child retains this picture of all parents and all those who stand for parents in later life—teachers, employers, governments, kings and presidents, the state or the economic system. All parents are to be met by private defiance or public denunciation, or their place and existence is to be altogether denied. All men are brothers, but none of us has, and none of us shall be, fathers and mothers. Those who assume the place of parents are to be defied and denied. In such cases the compulsion to destroy the bad is always felt far more strongly than the need to preserve the good.

The preoccupation in feeling and behaviour is always with the necessity *first* to get rid of the bad, by force and destruction, before there is any possibility of preserving or using the good.

In some persons, indeed, the good *within* has to be so carefully guarded from greed and desire, from being used up or spoilt by the bad, that it never can be acknowledged or brought into the realities of everyday life. It remains a phantasy, and is not seen in actual behaviour. These are the difficult, the delinquent children; these are the adults who fly to arms and unloose the powers of death as a means of creating a new heaven and a new



earth. But freedom cannot live in such a world.

Sometimes the child rejects his own real parents but retains the hope of finding others, the perfectly good parents, elsewhere in real life. He turns with passionate attachment to new friends, new teachers, new leaders, new movements. But alas, as soon as he sees a flaw, as soon as the frailty of ordinary human nature reveals itself, these gods and heroes become again devils and betrayers. He flies once more to newer friends and newer loyalties. And his life is spent in this compulsive search for the ever-new and wholly good, and the repeated rejection of real men and women, of actual embodiments of his ideals in living flesh and blood. The dust of daily life is for him a fatal blemish upon the absolute good. He is a slave to his own anxieties: and freedom passes him by.

The insistent demand for the perfect parents, unharmed by the child's own hate and greed and jealousy, is often expressed in the indirect form of an absolute standard of perfection for himself. He too must be altogether pure and wise and loving; and again, he forges chains for himself which make freedom, a free choice of ends or free interchange with other people, unattainable in any form in the world of reality.

The second major mode of dealing with primary conflict regarding the parents is that of loving and clinging to the one and hating, defying and turning out the other. Here the child is in better case, since he has loving contact with one real person and can do something actual for this one, whether it be father or mother. Yet since he then projects the whole of his own evil on to the rejected parent, his anxieties are centred there and a loving identification with that one can never be accomplished. Not only will his development be incomplete and one-sided, but he will be scarcely less chained in the vicious circle of hate and fear, of attack and defence, of turning out the evil and endlessly protecting the good, than the child of our first description. He will have too little trust in himself or in any other who may seem to represent the parent who has been turned out and denied.

He has separated the one parent from the other; the need to make up this loss, to serve

and defend, thus becomes insistent and enslaving. He is often unable to find a mate, or to trust real friends freely, to value any person or group or social function which may become identified in unconscious meaning with the parent who has been made the representative of evil, condemned and turned out. There are many people in this psychological situation. They accomplish much of noble service and achievement by identification with the one good parent. They are often a power in the world. But they do not attain freedom; nor are they able to confer it upon others.

Personal freedom in adult life is only possible when a new solution different from these two has been found in early days, when the vicious circle of greed and hate and anxiety and the desperate need for love, which leads to further greed and hate and fear, has somehow been opened out, when the child has learnt to bear some degree of frustration without this meaning to him the fear of death, when he can not only tolerate but can love and cherish his parents in their love for each other, when he can believe that the good is not wholly destroyed, either within himself, in his parents, or in the world as a whole, because bad is also present.

This central problem of the co-existence of love and hate in the child's feelings towards his parents arises as early as the second half of his first year; but its solution occupies all the early years of his development. If he can in some degree learn to leave his parents free to seek each other, if he can feel them joined in good, not only for his good, but for theirs and that of their other children, he can then identify himself with the two parents, with all their diverse attributes and their particular contribution to the family life and to his happiness. If he can admire his father's strength and wisdom and bear to know himself weaker and more ignorant, less able to help and love his mother, if he can delight in his mother's fertility and tenderness and know himself less skilful and loving, and if he can see the failings and faults of others without regretting them; if, above all, he can learn to know his own faults, his greedy wishes and pleasure in destruction, his rivalry and hate, without complete self-disgust and despair, then he can come to trust himself and others.

He has then less need to project evil upon



others and therefore less ground for fearing and wishing to control them. He is then less bound by the need to control himself, the dread of being spontaneous, for fear of what may come out of him if he is free. If he attains a greater balance of loyalty to his two parents, he then also gains a greater harmony within of those feelings and aims in himself which are identified with his parents. He can become free because he can first allow his parents to be free. He can believe in good in himself, because he can allow them to be good to each other as well as to him. And so feeling is slowly tempered by real experience. He finds that moving and talking and doing things for himself may actually help and not destroy others. He becomes free to challenge and to assert his own choice because this may cherish and serve the good in himself and in others.

Psychologically speaking, personal freedom does not mean being bound by no attachments, no loyalties, no obligations, having no parents. It means, in its deepest aspects, having learnt to acknowledge *both* parents, to admit their claims and to believe in their goodness in spite of fault and failure, to allow them to love and give to each other, to believe in one's own powers of serving and cherishing them, to exercise a just authority over oneself or others, in their likeness, to serve the needs of our own children and the future, as they have served ours. And above all, to allow these varied needs and loyalties to reach some degree of harmonious balance in our own minds and hence in our real behaviour in a real world, limited and faulty as it may be.

We are, indeed, not born free, but we may learn to become so. It is only on this basis of belief in both parents and the resulting inner

balance of loyalties, that a psychological stability can be achieved in which change can occur without cataclysm and freedom be exercised without a later reaction arising from anxiety.

Now the child cannot reach such a happy solution for himself. Nor, if he is not helped by his parents in his earliest years, can the wisest schools and teachers ever bring him fully to it. And so we come to the educational problem and especially to its earliest phases in the life of the young child at home.

Experience has shown that the regimented life of institution yields no adequate education for the young child towards personal freedom. Whether it be resorted to because no family life is available or because someone believes that family ties bind and hamper the growth of a free personality, it remains true that that deep sincerity and generosity and balance of feeling and aim in the inner psychic life, upon which personal freedom in its manifold aspects of external purpose and achievement ultimately depends, rarely grows except through the actual experience of normal family life.

What then can we say briefly as to the conditions in the early life of the child which will foster personal freedom most fully and securely? I must confine myself to a few of the broadest considerations.

First of all, I would say that the humanity of the child, the reality of his feelings and wishes and anxieties, even though they be childish and inarticulate, need to be recognized by his parents and nurses. No theory which regards the child as a reflex machine to be conditioned, a plastic clay to be moulded by habit, can train him to freedom. Such theories are themselves the outcome of anxiety in their progenitors.

**DR. SUSAN ISAACS SAYS :**

- i The infant's picture of the world is an absolute one. Parents seem either good or bad; he himself is either altogether good or bad.**
- ii Personal freedom in adult life is only possible . . . when the child can believe that the good is not destroyed, either within himself, in his parents or in the world as a whole, because bad is also present.**
- iii If he can learn to know his own faults, his greedy wishes and pleasure in destruction, his rivalry and hate, without complete self-disgust and despair, then he can come to trust himself and others, to seek freedom and pursue it.**
- iv What conditions in early life will foster personal freedom ? First, the recognition of the humanity of the child; second, the exercise of control where control is appropriate; third, a willingness to allow him to become free of our help.**



They hint at a profound fear of real people, real emotions, real contact between living personalities. It is only when we are willing to recognize that the child is, from very early days, a real person, a whole person, with real feelings and purposes that we shall, on the one hand, be willing to try to understand the mode of his development and so gain the skill necessary to aid his growth; and on the other, to be able, without extreme, and without anxiety on our own part, to exercise our natural authority as parents, and ask him to recognize our rights and privileges as real persons.

This suggests the second main service we can render the young child to aid his freedom, viz., the exercise of control where control is appropriate. A blind indulgence and the absence of just control do not help the child—whether they spring from a doctrinaire worship of the name of freedom or a masochistic suffering of the infringement of the liberty of the parents. We have to remember that the parent is a psychic reality to the child, whether he has none, or whatever sort of parent he has, in external fact.

We may for some reason of our own inner life wish to abrogate our authority; but we cannot alter the fact that the little child seeks to find a good and helpful parent who will help him by control where control is just and appropriate. If we feel the need to deny our own parenthood, to deny the function of parenthood itself, the child knows what we are doing. He feels us to be aiders and abettors of his own defiant moments, to be bad children like himself. If we cannot defend ourselves against his encroachments, the whole burden of control falls upon him; and will be too much for him. If we show him that we cannot or do not want to take care of ourselves against him, he does not trust us to take care of him. The resulting anarchy and anxiety in his psychic life cannot give birth to freedom.

The child needs our help in creating a rhythm and order, in his external relationships and his inner psychic life. By identification with the just and protective parents, who can keep themselves and him safe against his aggression, he becomes able to trust himself to act justly and helpfully; and lessened anxiety brings the possibility of freer relationships.

But, one hastens to add, this control and authority needs to be both appropriate and loving. Mere harsh control for its own sake will imprison, not free, the child. It needs to be exercised with understanding of what the child can really do for himself at each age and in each situation as it arises. And this requires knowledge of the normal phases of his growth in physical and social skill, in the normal spontaneous expressions of his impulses in play and effort. It requires not only knowledge of these things, but also sympathy with them, joy in the child's natural interests, pleasure in the ways in which he seeks to help and learn, to make and do. Above all, it needs an appreciation of the social value of the child's wish to grow and become skilful and independent, a willingness to allow him to become free of our help, to be in due time an adult and a parent in his own right; without wanting to hasten this process or refusing to let him be dependent upon us while he does need us. We have to be willing, as the child grows from infancy to adolescence, to give up control as and when he shows himself able to take it over and we have to be willing to allow him to make mistakes, to do things prematurely here and there, with the knowledge that we are standing by so that errors need not be irretrievable.

It is surely true that from the very beginning the child needs to be given some genuine responsibility, some freedom to make mistakes and to learn by failure and the effort to retrieve failure. Only his actual experience of effort and activity in a setting of security and love can lessen his anxiety about his own aggressions and insufficiencies and give him the trust in himself which will make him free. Even the little child needs opportunities of free choice and the following out of the consequences of his own wishes. Our wisdom lies in knowing when to leave him free and when to guide and control him in his play and work.

It is important moreover, that this increasing self-determination in the child's life, as he grows through childhood to youth, and indeed the freedom of choice and activity we allow him at any age, should not be wrested from us by his protest and defiance, but should be given freely to him by us, as his natural right. It should be the fruit of love, not of fear,



should be based on his identification with the good parents, not his defiance of the bad. Then the child himself will wield it without anxiety and without guilt and will not need to renounce it in later years or to deny it to his own children.

Finally, I would say that the actual relation between the two parents themselves is of the greatest possible importance. If each can allow a freedom of feeling and opinion and action to the other, if each value the other, not merely for his own psychological needs and satisfactions, but as a real person, then the child can grow into freedom naturally and securely. His daily experiences build up a balance of loyalties within himself, a belief in the good father and mother whose goodness does not demand an impossible effort of devotion to pre-

serve it, but can be used and acted upon in everyday life. I have seen the most tragic enslavement of real gifts, the most pathetic binding to obsessional ritual, in those whose life had confirmed the need to defend one parent against the contempt or encroachment of the other. What the parents are to each other is surely as significant as what they are, together or separately, to the child himself.

I will end by repeating that the child best learns to be free when his parents or earliest educators are themselves real persons with sincere emotional responses and can allow each other and the child to be real persons too; when they are not only self-controlled, adaptable, loving and understanding of his needs, but also unafraid of their parental standing.

# Approaches to the Free Personality

**The theme of the 7th World Conference of the New Education Fellowship was 'Education and a Free Society.'**

**In this article we publish extracts from the papers of Dr. Redl, Mrs. Gruenberg, Professor Bovet, Dr. Henri Wallon and Carleton Washburne. We feel that, short as they are, these extracts make valuable suggestions about the approach to the free personality through psychology, religion and science. They are full of controversial matter and we shall welcome correspondence about them.**

## Pierre Bovet

**I**F fear is the origin of religion, as the Latin poet has it and as the Old Testament affirms—'The fear of the Lord is the beginning of wisdom'—the highest form of religious experience must be sought in the perfect love that casteth out fear. The love of God can be a great passion which fires a man's heart, bursts through all petty constraints and is one of the greatest factors of liberation. Bergson shows how great is the moral contrast between duty, the result of

social pressure, and that aspiration to the good which has no longer anything law-abiding about it, but which corresponds rather to an æsthetic experience.

He finds among men's attempts at religion two contrasting orders of society. He calls the former 'closed societies', because the duties imposed by them are valid only within their bounds. We see an example of this only too clearly in time of war. The most accepted commandments cease to function at the frontiers, beyond which men are no longer



brothers, but enemies, and therefore outside the law. The members of the latter are associated only in their striving after the good. These open societies know no limits and embrace the whole of mankind.

Here a question arises: does religious education make for bondage or for liberty? Can it initiate the child into that open society which embraces the whole of humanity? Religious education in the west is given by the churches, and the churches are closed societies. Historically speaking, those very churches which preach the sovereignty of God the Father are far from realizing their own ideals. We must recognize, alas, that in the past the Church, hardly less than the State, has been the cause of hatred and bloodshed. Some years after the proclamation of the Turkish Republic I was asked to address a teachers' training college at Smyrna. After my talk the students asked many questions and to my surprise, for I knew how complete was the separation of the mosque from the school in the young Turkish Republic, some of the most insistent questions were about religious education.

'How can one give religious instruction without lapsing into fanaticism?' I was just about to make the reply most natural to me with my Christian background: 'One must have an idea of God high enough and great enough to embrace all men. We must reach up to the high idea of God the Father revealed by Christ.' But these words were checked on my lips, not because I doubted that they were a true answer to the question, but because I realized that the Cross, which to us is the symbol of sacrifice, was to my audience the emblem of the crusaders who, under its banner and in its name, came to make war upon their people. Thanks to the Christian churches, even the notion of the Heavenly Father had become a notion of a closed society, and I could not give that answer without seeming to be doing propaganda for my own sect.

We cannot conclude from this that religious experience is a poor and limiting thing. The liberty of life of St. Francis of Assisi or of Martin Luther, to name only two, refutes this idea. St. Augustine said: 'Ama et fac quod vis.' All constraints fall from the soul which loves. The question is: Is any sort of religious educa-

tion possible? Have the men who have testified to the liberating power of religion recorded any method or technique by which that power can be attained? Or should one content oneself with praying?

Religious experience can be a powerful factor for liberation, but religious education always runs the risk of being a factor of enslavement. If we bear this steadily in mind, I personally feel that there is something we can do. Let us keep alive within ourselves—for we cannot hand on to children anything that is not within ourselves—a respect and love for 'the starry sky of conscience' and for those strong free personalities who have realized in their own lives the liberating power of that wonderful phrase from the Anglican liturgy: 'O God who art the author of peace and lover of concord . . . whose service is perfect freedom.'

## Fritz Redl

**P**ERSONALITY is not to be considered as a mere accumulation of qualities, but as a dynamic exchange between three sides of the personality, which are sometimes hostile to each other. These three different sides to the personality may form a unit or may not, but it is only when they *do* that the personality can be called free.

First, there is what we call the impulse system. Impulses and instincts are what really train the small child before it is educated. The small child does not show interest in either obeying his parents or adapting to the rules of reality. He is satisfied with letting out his instincts and impulses. He cannot remain like that. The second system must be established within the human soul. We may denote that system by a word which covers its main function: reason. The function of reason is to show the rules and limits of reality. The small child may at first indulge in trying to put his finger in the fire, but later on he 'learns better,' and the teacher is reason.

There is a third system within the human soul, which may be roughly called conscience; super-ego is the psycho-analytical expression. It is the task of conscience to show the child the limits of morality which mankind imposes.

Impulse, the power of reason and conscience are the three systems which, so to speak, rule our



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interior life. Reason and conscience work more or less in the direction of education and culture. They may be called the civilizing systems. Each of these mental systems tries to take as much power within the personality as it can. The standard of culture which the human race can reach is more or less dependent upon the adjustment reached between these forces. If we speak about the freedom of personality, we mean the relation of the powers within the human soul without reference to what happens from outside.

A moralist would say that conscience and reason should be free to do what they like, and that impulses and instincts have to obey them. Once this régime is established in the personality, freedom can go very far; the ability to fulfil impulses on the one hand, and the ability to force them under certain rules are two things which are not contradictory to each other, but must to a high degree go parallel.

The word 'free' covers two quite different meanings. For the opposite of free we have two

different expressions. There is freedom of impulses and instincts; this sort of 'free' has the opposite, 'inhibited'. An inhibited man is the man who is not able to use his impulses or instincts even where there is no reason for him not to use them. A school class, for example, which does not run about or speak loudly when it has something better to do is well-behaved, but the school class which never runs about or speaks loudly, even when there is no reason why it should not, is not self-controlled; it is inhibited. Such children are not able to be free.

It is possible, on the other hand, to have a personality in which the instincts have absolute freedom to do what they like and reason and conscience are in absolute slavery; that is the state which we usually call recklessness. It is no more truly free than the other. To enable the personality to be neither inhibited nor reckless seems to be the greatest task of education.

There are two special dangers waiting to entangle the educationist. The first danger is one to which the so-called old-fashioned



educationist was very much inclined. It is the danger of over-doing the civilizing business and forgetting that the instinctual life needs a certain amount of freedom if a sound state of mind is to be developed. The other danger, which seems especially to beset modern education is the danger of being so afraid of inhibiting children that one leaves them a prey to recklessness. This result is not less detrimental than the other.

I think we should be slow to speak about old-fashioned and modern education. These differences depend more on differences in the teacher's personality. I think that in all ages both types of educator existed. He who is afraid of recklessness will tend to overdo the civilizing business; he who is afraid of inhibitions may overdo the releasing of impulses and instincts. I do not think that the aim of education to freedom can be reached until the educational systems are successful in liberating the personalities of the teacher and pedagogue.

## Sidonie Matsner Gruenberg

THE very continuity of the race comes into question when we say, 'Should we have family life?' This question places upon the individual not only a choice but a tremendous responsibility, because in founding a family now-a-days you are no longer carrying on a tradition but you are making an individual choice.

From my knowledge and experience I do not know of any institution which can furnish such continuity of relationships, and such satisfaction of the emotional needs of each individual, as the family does. Many of the functions of the family can be taken over by specialists and done much more efficiently, but to my mind continuity of relationship and the emotional aspects of that relationship are the ones that make family life unique and worthy of perpetuation.

I want to examine briefly some of the things which are making family living so difficult. First among these I would place the fact that, with the industrialization of our civilization, almost all the functions of the home have been taken away except the *caring* for each other. We have this unit with fewer children than ever

before, with choices to be made, with high expectations of personal happiness, and nothing to do but to care for each other. That is a terrific test of one's emotions and one's personality.

Another great strain that has been placed upon the modern family is the emancipation of woman herself, the new functions that she has taken on in addition to parenthood, and that in a great many cases by choice. The education that women have received in our country has been a man-pattern education, and a great many women have been unfitted for their rôle as women, not through the educational process, but by the manner in which it is given and by the expectations that they had been given. We have been very insincere in the education of girls in the preparation for their life, if their life is to include motherhood and home-making.

If we say to a girl, 'You have the same chance as a boy', that may be true. She has the same chance but not the identical chance. We have not learnt how to use the word 'different' without implying a sense of better or worse. The progression of the girl *must* be different, if it is to include even short interludes for this other function by which she is biologically more trained than the man. A great many women of my acquaintance have been very perplexed, and have made their lives and the lives of their husbands and children very difficult, by evaluating their abilities in this masculine competitive way, comparing their standards constantly with the masculine standards. They have gotten their education in such tight, neat little packages that they cannot see why motherhood cannot also be put into that kind of category. A great many of them approach motherhood with an objectivity and efficiency that is entirely unsuited to their task. In fact, we have heard very often that motherhood should be regarded as a profession. That is the worst thing anybody could do. We can learn a great deal about the care and understanding of children, but this must not make us professional mothers. If we take up a profession we are increasingly concerned with the minutiae and detail of that activity, whereas motherhood and parenthood in its very essence means seeing the child and his needs from so large a viewpoint that we liberate him as an individual in maturity. This



demands an attitude of mind entirely different from the approach to any profession. . . .

In the family life as we project it, we must have human beings who are ready to carry out their responsibilities and who also realize that freedom of choice always means increased responsibilities. In all our demands for freedom in any field we are inclined to forget that the moment you have more than one choice, you have a greater responsibility.

We must be conscious of the fact, too, that we make our choices at one point, and we have our regrets years later when we are different kinds of personalities. That is particularly true in the situations that we have now, where people are in a position increasingly to choose whether they will have children or not, and how many children, and when. This is a tremendous responsibility. Is there ever a particularly convenient time? Is it ever just the right time? Are there never any desires that arise in a human being that make postponement perhaps a little desirable? We have the woman and the man with their strivings, with their high expectations of personal freedom and happiness. They do not always realize that in choosing they are incurring a deliberate responsibility.

I crossed on the boat some years ago with an American professional woman who is very well-known in our country, and she had what is called a 'crush' on me. I tried to find out why it was, and it seemed that it was because I had four children. I know lots of women of no distinction at all who have eight or ten, and I did not see why she should think that such an achievement. It turned out that in her early twenties she had made her decision not to have any children but to devote herself to her profession, and she was having her regrets in the early forties.

Making a decision is not something for to-day or to-morrow. It is a creative adjustment from day to day, and we have again misled our young people when we have made them think it was only freedom they were having in making these choices. It is more responsibility each time, and for that we are totally unprepared. None of our traditional procedures tell us just how to work those particular adjustments.

Recently I had the opportunity of examining 40,000 papers that different people of different stations in life had written as to what they

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considered the ideal marriage. It was very interesting. About 30,000 of them were all alike, clichés that had been carried over from the Bible, 'for better or for worse,' and all kinds of regular traditional forms. But there were about 10,000 who tried to get at the essence of what the married relationship is. The ones that seemed to us outstanding were the ones who realized that living together, family life and marriage, was not static but a continuous adjustment. They had gotten away from that fairy tale idea of a happy ending. Marriage is just a happy beginning, and how happy the ending you cannot tell till both are dead. To speak of a happy ending at the beginning of a complex relationship is in itself misleading: it is not something predetermined, but something you make yourself.

## Henri Wallon

SCIENCE has fallen into disfavour now-a-days. Among many of those who are concerned with ethical and philosophic problems. I believe I am the only person at this conference who has been asked to speak of science as an element in the



formation of the free personality though several are speaking of religion in this connection. . . . Yet, strikingly enough, man's first strivings for moral and intellectual freedom went hand in hand with his first scientific efforts—his first attempts to observe and understand nature.

Plato saw man as the victim and slave of circumstance; his bondage was caused by the conditions under which he lived and especially by the illusions which clouded both his practical activities and his empiric knowledge.

To Plato the essential aim must be to believe that there is order in the world, to perceive that order by means of science, geometry and a constant impulse towards further knowledge, and associate himself with that order, realizing it through himself and in himself.

Even two such apparently conflicting schools as the Stoics and the Epicureans had a similar approach to science. The Stoics said that man's road to freedom lay in conceiving the laws that govern the world and in so organizing himself as to submit to these laws. The Epicureans insisted that if man wishes to free himself from the phantoms and fears which beset him in this world, where he is subject to physical forces which appear to him blind, he must seek to recognize that these forces are not blind, but are governed by law.

It will be seen therefore that originally, far from there being any conflict between human liberty and science, i.e. knowledge of the universe and the supposition that there are universal laws which govern it, there were men of high scientific and moral conscience who considered that human liberty consisted in realizing and accepting these laws.

Yet in ancient civilization there was an element which did not accord with this high contemplative attitude; there was slavery. As man attempted to raise himself a little above the beasts, to provide in advance for his needs, to transform and husband his resources, he fongathered into communities. In these communities, man-power was needed in order to garner and transform the means of existence; but, in organizing human industry, there was a very unequal division of manual labour. Part of the population was destined to nothing higher than slavery, so that another part might push its curiosity and its intellectual quests to heights of

philosophy which still hold our admiration to-day.

This division of society seems to have been dictated by the fact that if man wishes to change the face of the universe he must have a certain power at his command, and in those days this power could only be supplied by man himself.

The practical application of scientific knowledge is enabling man to substitute mechanical power for actual man-power. Aristotle said 'On the day when the shuttles do their own weaving there will be no further need for slaves.' The industrial energies of our epoch have been engaged for many years in employing men to make the machines which shall do the work of men. We have not yet reached the stage at which, because mechanical power is doing his work for him, each individual is free to achieve what was achieved by the free men of ancient Greece, that is to say leisure in which to advance his intellectual and moral status. Unfortunately, neither the decrease of toil nor the increase of production brought about by the use of mechanical labour have served the all-round betterment of mankind. Thanks to science we have made technical progress which should have brought about the material liberation of man; instead, it has brought about the existing economic crisis. Science has increased powers of production, but it has not increased the consuming power of the masses. Hence over-production and unemployment. Formerly man lost his liberty in work; now he has lost even his liberty to work.

This phenomenon explains in part the discredit which has fallen upon science. But yet another accusation is levelled at its head. It is said that science has diverted men's minds from moral values. By increasing his sources of enjoyment and pleasure it has distracted his attention from those spiritual preoccupations which alone can bring about his moral perfection. In this matter one must be careful not to generalize too much. We have seen that the disservice done by science to one class is to rob it of work and therefore of means of existence. If science, on the other hand, increases means of enjoyment, it evidently does not do so to those whom it is robbing of a bare living. It is affecting quite another class in this manner. So if its fault is double, it is at least a fault committed



against two quite different sections of the community.

Yet another objection is made against science: that it gives a false interpretation of the universe. The ancients, as we have seen, felt a kind of intimate confusion between the desire for freedom and their desire to conform, to participate as it were in the order of nature, either in a rational or a mystic manner. Latterly a quite different conception seems to have arisen, according to which, if determinism is truly the order of nature, then there is no room for any freedom for man. Certain thinkers and certain very great scholars declare that the determinism of nature is by no means proven and that, in spite of all scientific discovery, we are justified in doubting a deterministic interpretation of nature, on the grounds of our need for liberty and of the moral needs of man.

Science has continued to develop in spite of this objection and in spite of the difficulties it has met with. Periods have arisen when old theories which had served to link and arrange a number of known facts have been suddenly contradicted by a body of new facts, which incidentally, had only been ascertained thanks to these old theories. Moments arise when scientific theories clash, as it were, with their own results and when we find ourselves in the presence of a contradiction. These contradictions have arisen at every stage of the history of science and in connection with every scientific theory.

Are these contradictions final? Do they undermine the whole theory of determinism? Certain very great scientists, especially in England, think that in them lies an intrinsic contradiction. Others maintain that, however much it may be necessary to reckon with the law of probabilities in measuring the intimate movements that take place within the atom, yet certain measurements have an absolute accuracy and enable us to predict the facts with the greatest exactitude.

This problem is, however, largely outside my competence. I am only trying to show the existing attitudes to science and to the relationship between science and human liberty.

In modern times science has become a great force for material change. It has produced benefits, some of which have become liabilities.

But science has been subordinated to technical needs, to the search for material benefits. The advances made by applied science have meant that in many cases scientific research has become a paid profession in which the employers demand quick results for their monetary outlay. Science itself has become a servile labour. And if we confuse the servility of the applied sciences with that science to which the great rationalist philosophers aspired, it is not to be wondered at that science is itself to-day discredited.

The ancient attitude to science was contemplative and its doctrine was one of acceptance. But modern science has shewn itself capable of radically changing man's environment. We consider the action of modern science to be dynamic. The only trouble is that the changes brought about by it in man's environment have hitherto been blind and without direction. The effect of these changes has been that a whole section of humanity has been their victim. But is this any good reason for renouncing determinism and believing that determinism and human liberty are mutually antagonistic?

If man were condemned never to know what he is, if he were condemned to consider that the universe is subject to a kind of determinism which is more or less effaceable, but that reality, especially human reality, is constituted of some element which can never be analysed by reason, which can only be the object of more or less vague institutions, which can never be measured by any of the measurements common among men, then I confess that I should have grave doubts about the liberty of man. Such conceptions seem to me to be not without grandeur, but to hold no reassurance.

If, on the other hand, we admit that the universe is governed by many laws but that the action of science in the physical world has demonstrated that these laws, far from placing us under the domination of natural phenomena, has enabled us to set these laws in action in the course of our own purposes; if we suppose this determinism to be universal; then we can conceive that, far from losing his liberty, man acquires new powers which can be applied not only to his environment but to himself, for a rational and well-regulated modification of his environment will, we know, react upon man



himself. If we admit that there are laws which govern the universe and which are applicable to everything that exists in the universe, we then see that the powers of man are augmented not only with regard to the material world but also with regard to the moral sphere. This I imagine is the postulate of all psychology and of all education founded on psychology.

I consider that to envisage determinism, not only in the universe but also in human societies and in each one of us, is to render us more responsible for ourselves and to my mind it is in responsibility that liberty lies.

## Carleton Washburne

SCIENCE may be said to consist of the thorough, fearless and unprejudiced search for facts and lucid, logical, unprejudiced thinking in the light of the facts which have been discovered. Obviously, no personality can be considered free if this search and this thinking are denied.

During the time of Copernicus and Galileo the physical sciences struggled for freedom. They were opposed by the organized church and by popular prejudice. There was a long struggle, but by the end of the eighteenth century the physical sciences had won and they have progressed ever since with little hindrance to their freedom. During the time of Darwin and Huxley the biological sciences fought for freedom. Again organized religion and people's prejudices bitterly opposed them. But by the end of the nineteenth century they, too, were victorious, and the biologist to-day investigates and thinks and teaches with little fear of opposition. Now, in the twentieth century, the struggle for freedom has shifted to the social sciences—economics, sociology, political science and education. The opposition is no longer primarily from organized religion, but rather from entrenched political and economic power and, as before, it comes from the prejudices of the unthinking or uninformed sections of society. No longer need we battle against dogmatic religious indoctrination or stubborn popular prejudice in the fields of physical and biological science. But in the social sciences indoctrination is rampant. History is distorted into propaganda. Freedom of criticism and thinking is termed dangerous radicalism.

Discussion of controversial issues is seldom free and often taboo.

Shall we as teachers indoctrinate our children with current dogmas, or our own beliefs, or the beliefs of those in power? Can we avoid doing so? How are we so to deal with controversial issues in the field of the social sciences that our children may seek facts fearlessly and reason from them clearly, that they may apply the method of science to man's ways of living with man?

Before attempting to answer such questions, let us define the term 'indoctrination'. I shall use this word to mean any attempt to influence those whom we are trying to educate towards *one* side of a controversial issue. And I shall consider an issue controversial if there is disagreement concerning it among informed, thoughtful, right-minded persons. And I shall consider any person 'right-minded,' however mistaken he may seem to me to be, if he sincerely believes that the aims he is striving toward are for the good of mankind. Within this definition of 'indoctrination' and the corollary definition, fall most of the major problems of to-day—nationalism and internationalism, disarmament and preparedness, fascism and communism—and so on *ad lib*.

Shall we as teachers indoctrinate our children in regard to any of these matters?

Russia, Italy, Germany, Japan say 'Yes'. England and America usually say 'No' with their lips, but 'Yes' in practice. France says, 'Don't discuss such matters in school.'

The argument for indoctrination is, very briefly, this: We need, particularly in these troublous times, to have unity of thought and unity of action. We cannot achieve it without like-mindedness. We must therefore imbue our young people with common ideals and standards. Again we need enthusiasm, the zest of working toward a common goal. This can only be achieved by common belief in a common cause, a spirit of united determination like that which emerges in war. Furthermore, a teacher must have beliefs and cannot help passing those on, directly or subtly, to his students. A governing board of a school has beliefs and will not allow opposite beliefs to be inculcated. A government seeks first of all to preserve itself, it supports the schools; it is unthinkable that it



should support schools which failed to uphold its basic tenets.

But who is to determine these tenets? Is the central government of each nation to lay down the law as to the social, economic and political doctrine to be foisted upon all children? And, each time we change the government in an election, are new doctrines to be taught, new text books written and either new teachers employed or old ones forced to be chameleons? In a dictatorship the problem is simple. The dictator determines the doctrine and woe unto him who does not teach it. But no one pretends that dictatorships lead to freedom.

The argument then turns against indoctrination. Let us give, in as nearly perfect balance as possible, all sides of controversial questions. Let us present all pertinent facts, train children to reason clearly and let them reach their own conclusions. Then they would be free, and science would triumph.

But when does action come from such sweet reasonableness? A perfect balance leads to inaction, like that of the donkey who starved because it was equidistant from two equally appetizing piles of hay. And if left free to form their own conclusions, would not children lack all unity of action as they grow into adulthood? And where are the teachers and textbooks to be found which do not lean to one side or the other on controversial issues?

If, then, failure to indoctrinate is impractical, indoctrination is undesirable, what are we teachers to do? Why, the French have an obvious answer: 'Stay away from controversial questions in school!'

The fact that the questions are controversial shows that, by definition, informed, right-minded adults disagree concerning them. What chance, then, have children and young students to deal with them effectively? Let the schools teach the eternal verities, the things on which we all agree. Beyond this, give them skill in reading, writing and arithmetic and the uncontrovertible facts of science, history and geography. To do this well is enough of a test for any teacher.

But our children are not living in an educational vacuum. All around them controversial issues are being discussed. The pictures, the radio, the newspaper, the family dinner-table,

are all tending to indoctrinate them toward one point of view or another. The question is not one, therefore, of whether to keep controversial questions from them, but one of whether to allow the children to be indoctrinated in a haphazard, unplanned way with appeals to emotion and prejudice, or to give them careful guidance in their thinking and access to facts. Furthermore, when children finish their schooling they must, in all democratic countries at least, form opinions and vote and act on these very questions. Are we to do nothing to prepare them for intelligent citizenship? Are we to leave them prey to every demagogue, to every unscrupulous newspaper?

No, it is impossible really to avoid controversial questions and it is equally undesirable. What, then, can we do? The answer, it seems to me, lies along the following lines: first, there are ideals common to all of us—non-controversial ideals as to the goals of man—security, peace, culture, universal well-being. It is the *paths* to these goals that are subject to dispute. Similarly, the evils which surround us are universally recognized and are not controversial—war, unemployment, preventable disease, crime, greed. Again it is upon the problem as to the paths out of these evils that we cannot agree. Very well, then. Let us give our children the ideals we have in common as a goal toward which we can work together. Let us show them vividly the evils which we all know exist, that they may be spurred to action. Let us then show the need for using their period of immaturity for a careful, scientific exploration of each path proposed as a way out of our difficulties and toward our goals.

That is not enough. They must have practice in making decisions in the light of facts and thought, and in acting upon these. Let us therefore organize our schools as democratic communities in which each child is playing his part in making decisions every day; in which the controversial questions of the children's own level are discussed by them in the scientific spirit; so that they may live as intelligent, free citizens in the school community in order to learn scientific citizenship.

But how can the teacher avoid indoctrination? If the teacher is, while teaching, primarily concerned with the development of the child rather than with propaganda of his own ideas,



this is not as hard as it is thought to be. The teacher may even, if necessary, warn children against his own bias. Let the teacher put his heart into teaching children to gather facts and to think clearly, into instilling in them an emotional determination to rid the world of its worst evils and to help it achieve the realization of its dreams, and he will

have little time or temptation to indoctrinate.

For indoctrination is the antithesis of education. It imposes dogmas, be they political, economic, social or of any other kind—upon young minds, while education seeks the full free development of each child's personality and says, 'Lo, ye shall learn the truth, and the truth will make you free.'



***Deer and Wolves : done by a 12-year-old boy of the Santa Clara Pueblo Tribe. The work of the American Indian children was a revelation to many at the Conference. It has a curious formal grace and delicacy and yet by no means lacks vigour.***



29 Tavistock Square,  
London, W.C.1

## DEAR READER

Owing to my enforced absence in South Africa I had thought of giving up the 'New Era' altogether, but at the Seventh World Conference of the New Education Fellowship at Cheltenham I was begged to keep it on. I am doing so, though this involves a financial risk that I am not really justified in taking, and I want to ask all those who care for the magazine and what it stands for to help me to run it.

I am going to ask you personally to do this in two ways. First, on the editorial side, will you send in material, illustrations and suggestions for future issues. Second, on the sales side, will you try to get new subscriptions? If you and each of your fellow readers got five new ones you would be putting the 'New Era' on a really safe financial basis. Would you also see whether the magazine is in your own public library, club, staff room or in any other institution with which you are connected? A direct subscription is worth more to us than one through a newsagent, so will you please ask people to send their subscriptions to the above address.

The 'New Era' is never likely to be a national magazine with a circulation of hundreds of thousands. Its appeal is directly to those who are responsible for the upbringing of children and who are not content to limit their responsibility to feeding, clothing and instructing them.

As regards next year's plans. I propose to follow up the theme of the conference: Education and a Free Society. It is very important at the present time that we who believe in democracy should rally all our forces. Educationists should be clear as to the problems that are before them and, in our efforts to clear our minds, many questions will arise that should lead to discussion. We beg members to correspond with us and with each other.

The numbers on the free personality will include one on sex and one on religion: those on the free society will probably include one on 'What is' and one on 'What might be'. Some of these issues may appear rather remote to teachers, but we think that they are so fundamental in the present state of the world struggle that we hope you will not feel that these things do not concern you.

I should be grateful if you would send us any record of actual situations in your school or nursery which you consider to have given particularly valuable opportunities for practising the virtues of good citizenship. Some of these situations will, of course, have been carefully planned by you and some, not the least valuable, may have arisen spontaneously in the children's dealings with their own problems.

Finally I would point out that I have decided to carry on the 'New Era' only because I am told that it is necessary to you and to people who are thinking on similar lines with you. I hope that during my absence you will co-operate in making it your own magazine and that of your friends.

Yours sincerely,

BEATRICE ENSOR



# Fellowship News

International Headquarters, 29 Tavistock  
Square, London, W.C.1.

## CHELTENHAM CONFERENCE

The Seventh World Conference of the N.E.F. was in every respect worthy of the 21st birthday which the Fellowship celebrated this year. Despite the difficulties of the international situation, fifty countries\* were represented and the Fellowship's world-wide character was evident to the most casual observer. The small boys and girls of Cheltenham who clustered round the entrance to the Town Hall grasped it at once and asked delegates to give their nationality as well as their autographs.

The Conference was a family reunion. A large number of the Fellowship's oldest friends, who had been at many of our former Conferences, were present and active in the work of the meetings. Newer members had the pleasure of hearing and getting to know those whose names had become familiar to them as pioneers of New Education, including the Founder herself, Mrs. Ensor, and her two collaborators from the far-off days of the first World Conference at Calais, 1921, Dr. Adolphe Ferrière and Dr. Elisabeth Rotten. To old friends and new alike the impression of international solidarity in a genuine fellowship was a heartening experience with which to return to their different spheres of work.

The town of Cheltenham threw its arms wide open to the Conference and did everything possible to make it a success and to give its delegates a happy time. To the Mayor and Mayoress and to their fellow citizens the N.E.F. is deeply grateful for their friendliness and splendid help, and to the hosts and hostesses who so kindly gave free hospitality and enabled their guests, some of whom had never seen England before, to enjoy an unforgettable visit. The Fellowship is also grateful to the *Gloucestershire Echo* and the *Chronicle and Graphic* for the particularly full and careful reports they gave of the Conference.

Under the general theme of *Education and a Free*

\* The Conference was attended by members from the following countries:—Algeria, Australia, Austria, Belgium, Bulgaria, Canada, China, Czecho-Slovakia, Denmark, England, Egypt, France, Finland, Germany, Gold Coast, Holland, Hungary, India, Iran, Ireland, Italy, Japan, Malay, Mexico, New Zealand, Norway, Palestine, Poland, S. Rhodesia, Rumania, Russia, El Salvador, Scotland, Panama, Siam, Spain, Sweden, Switzerland, Syria, Tanganyika, Tasmania, Turkey, Union of S. Africa, United States, S. America, Wales, W. Africa, W. Indies, Yugo-Slavia.

Official Delegates were sent by the following Governments:—Australia (S. Australia, N.S. Wales, Victoria, West Australia), Bulgaria, Burma, Colombia, China, Denmark, Egypt, England, Finland, France, Hungary, India, Malay, Mexico, N. Ireland, Norway, Persia, Poland, El Salvador, Panama, Scotland, Siam, S. Africa (Transvaal and Cape Province), United States, Wales.

*Society* a very rich programme had been prepared, and both the inspiring quality of the main lectures and the seriousness and thoroughness of the discussions, formal and informal, gave the Conference a lasting value. Meeting at a time of grave crisis we dedicated ourselves anew to the building of a new age. This supreme task underlay every feature of the programme and guided the detailed discussions of educational work. The Study Courses—of which there were twenty—and the six International Commissions achieved a high standard of work. Their leaders were kept extremely busy, so great was the demand for additional meetings and discussion groups. Reports of this work will appear in the November issue of the *New Era*. The findings of certain of the Commissions, especially those on International Understanding and on Examinations, attracted very wide attention in the Press.

A very interesting and delightful relaxation from the more severe labours of the Conference was afforded by the programme of Opera Demonstrations given under the general direction of Mr. Frederick Woodhouse. Six intimate operas were presented and two larger works, Purcell's *Dido and Aeneas* and *Masque in Dioclesian*. The choruses were provided by the pupils of Frensham Heights and Sidcot Schools and the children deserve a special word of praise for their remarkable performances in difficult work. The boys of Bryanston also contributed to the success of the Conference: their presentation of T. S. Eliot's *Murder in the Cathedral* was a very impressive piece of acting and production. Another school to which the Conference was deeply indebted was Bishop Wordsworth's School, Salisbury. A party of some ninety boys came over and camped at Cheltenham and their cheerful young faces were a constant reminder of the new generations whom we are trying to serve. They exemplified their own ideals of service in the help they gave us. To the programme they contributed a demonstration of rhythmic exercises and some beautiful singing of religious and secular music on three different occasions, while day by day they lent a hand at all kinds of practical jobs.

Excursions to various places of interest in the neighbouring country added to the pleasures of the Conference. On the first Sunday members went over to Gloucester and attended morning service at the Cathedral, where the Conference Sermon was delivered by the Bishop of Chichester. Two excur-



sions were made to Stratford and delegates saw *King Lear* and *Twelfth Night* at the Memorial Theatre. On the second Sunday there were two whole-day outings, one to Bath, Wells and Cheddar, the other to Chepstow, Tintern and the Wye Valley.

At Cheltenham itself an outstanding feature of the Conference was the series of National Teas, at which the representatives of one country or region of the world met and entertained friends.

### INTERNATIONAL COUNCIL

According to custom, the International Council of the N.E.F. met during the Conference. As the outcome of their deliberations certain changes were decided upon, details of which will be circulated later. The chief new step was the decision to establish a closer link between regional organizations of the Fellowship and Headquarters. A regular news-sheet is to be sent to all Sections and Groups and published in all the associated magazines and at the same time regular news is to come back to Headquarters from the Sections. A more definite attempt is also to be set on foot to make each member in the different countries feel that he is part of an organic whole.

### EXECUTIVE BOARD

Some changes were also made in the constitution of the Executive Board. The office of President was created and Mrs. Ensor was elected to be the first holder. It was very strongly felt by all that in this way the movement, which has now come of age, would make some recognition of its debt to the woman who founded it, who has given her life to its service and who, though she now lives in South Africa, keeps in close and active touch with every step of its development. To the office of Chairman, the Executive elected Rektor L. Zilliacus. He is exceptionally well qualified to carry out these duties: he travels a good deal, knows members in many countries, is at home in England (where he was for some years at Bedales) and he is head of the best-known progressive school in Finland. To the position of Vice-Chairman the Executive elected Mr. A. J. Lynch, who has been with us since the beginning of the N.E.F. He was well-known as head of the famous West Green School and is now Chairman of Tottenham Education Committee. Mr. W. Laffan was elected Treasurer, Mr. Rawson will be General Secretary and Miss Soper Secretary.

A small Committee at Headquarters was appointed to direct the work of the N.E.F. It consists of Mrs. Ensor, Mr. Zilliacus, Mr. Lynch, Mrs. E. Hartree, Dr. Boyd, Professor Clarke, Mr. Rawson, Miss Soper, Mr. Laffan and any other members of the Executive Board who may be near enough to attend.

Three new members were elected to the Executive Board: Dr. Chang Peng-chun, of Nankai University, Tientsin, China; Mr. F. Redefers, Secretary of the P.E.A., U.S.A.; Dr. H. Wallon, Professor at the Sorbonne, Paris. And Mrs. E. Hartree, Chairman of the Cambridge Branch of the N.E.F. and President of the National Council of Women, was co-opted.

### ENGLISH SECTION

Another change affects the English Section. Hitherto the work of the Section has been bound up with International work at Headquarters and it was felt at Cheltenham that the time had come to separate it and form a distinct English Section. A meeting has been called for September 22nd to elect a committee and discuss plans for its future.

### AUTUMN LECTURES

The N.E.F., in co-operation with the Parents Association Institute is arranging a series of lectures from 13th October to 8th December. The first four lectures will be on *THE MODERN INFANTS SCHOOL* by Dr. Charlotte Bühler and Miss Lotte Danziger—the last five will be talks with films or slides by the Heads of progressive schools. Notices will be sent to members. Others interested should send a p.c. to Lecture Secretary at International Headquarters.

### WORLD FELLOW TEAS AT HEAD-QUARTERS

World Fellow teas will recommence on Friday, 16th October, at 5 p.m. The first tea will be a reunion of those who attended the Cheltenham Conference. It will also be an opportunity for those who did not attend to hear something about the Conference. Non-members of the Fellowship who would like a list of the teas and their speakers should send a card to International Headquarters.

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# Book Reviews

**The Challenge of Leisure.** William Boyd and Vivian Ogilvie. Compiled from the lectures and discussions at the Regional Conference of the N.E.F. at St. Andrews, August, 1935. (Published by the New Education Fellowship, 29 Tavistock Square, W.C.1. 5s.)

It has been my privilege latterly to see in many countries what is being done in the new field of leisure. In the light of such experience I feel I must praise this book *The Challenge of Leisure* in very high terms. Many of the books and reports about this 'fashionable formula' leisure, are interesting. I know of no other in the whole field which so stimulates thought and so encourages optimism.

What is this book's secret? It shows one thing, that the deep devotion to the cause of a better humanity which has inspired English education for so long is not dead. On the contrary, it is now beginning to transform this new field of leisure and to harmonize it with the rhythm of the whole of English education.

The reader of the book is cordially invited to take part in the intimate and open discussion of 70 men and women, united in this remarkable order of the NEW EDUCATION FELLOWSHIP. They all express their thoughts, experiences and hopes with complete frankness, sometimes also their doubts and disappointments. Music halls and movies are still fuller than lecture rooms and libraries. Are we moving nearer to the goal? Yes, you are. If a foreigner compares British leisure institutions with similar institutions in many other countries, he is forced to this conclusion. Take only this book here; what a fine (though too brief and modest) survey of all such institutions it contains!

Great Britain is still the mother of all leisure work. Some other countries certainly speak of hundred thousands, or even millions, where this book reports of thousands. But a smaller number has still the chance of growing as a living group. Masses are always in the danger of mechanization.

England has contributed to the leisure tradition more elements than any other country. Sport, Boy Scouts, Adult Education, especially Workers Education, University extension, Y.M.C.A., Men's and Women's Institutes, Unemployed Clubs, and still the list is incomplete. But even more important is the other contribution: England has discovered the genuine motives of all leisure work. You can find them here and there in the book. May I try to formulate them in these three groups:—

(a) Do not organize the masses from the outside. Awaken again and again the forces of natural growth. A group is a living being, or it is no being at all, but a mechanized agglomeration.

(b) Do not enforce a ready-made system. Follow the rule of mingling ideas and experiences, motives and facts. Follow the line of experiment.

(c) Do not try to change the world by means of a romantic new conception, a political panacea or creed. Try modestly and humbly to solve this one question: how can education make humanity more human and effective?

The whole first part of this book is devoted to this last question. R. H. Tawney, A. D. Lindsay, J. L. Paton, E. Salter-Davies, T. F. Coade, W. R. Forrester, Vivian Ogilvie and William Boyd make extremely valuable contributions, some so masterly as to read like a life's philosophy in a nut shell. Other names hover in the background, Albert Schweitzer, Dean Inge, Ernest Barker, Plato and Aristotle. A stranger is always surprised at how much these last two live in every British discussion about education. Here again William Boyd states: 'The Greeks are so modern that we still go back to Aristotle for words of wisdom.' It is comforting to know that the coming leisure philosophy will not go far away from this wisdom.

Here are some sayings of this first part (as appetizers for future readers): 'A horse needs but four things: food, shelter, work and rest. But man needs more: he needs joy.' 'The English inability to do nothing is not a virtue, but a vice.' 'Children educated in the new line of education are not likely to confront society with a problem of Leisure.'

In the second part the foundations of leisure are discussed. Each country is beginning to fix what might be called a list or catalogue of leisure enterprises; in some countries, this catalogue is already the plan of campaign for large central bureaux, even ministries!

In this first English catalogue of leisure one fact is of great significance: the list is headed by one leisure enterprise of which I have seen no mention elsewhere, the Family. One hears young Russians tell you of the new style of 1936 and of that sensational, first-rate invention, family life. Great Britain, led by its instinct and its educators, will avoid these two decades of mistake. Family life heads the list of leisure.

It always shows a certain unselfishness when educators willingly offer the family the greater share in the educational process. But without such proofs of unselfishness the whole fabric of the new society would be a vain and dangerous illusion. If the English gardens of new leisure can grow this flower, the worker family in better housing and living conditions and with more free time, taking upon itself a great part of education, this garden will be the beginning of an earthly paradise where 'children will again be proud of their parents'.

In the third part of the book various questions about the organization of leisure are discussed, always intermixed with greater problems.

The reader, observing this rapid growth of leisure organizations in many countries, would have welcomed still another section of the book—one on future policy. This would have been of particular



value just at present, when in many countries the British example could have influenced the future line of development. Some elements of this future policy are spread over the book, and contain certain contradictions. Tawney, for example, proposes to redistribute leisure to the advantage of the young. Lindsay and others, on the other hand, are fully aware of the danger of over-protected education without a background of life experience and work. And the great significance and success of adult education is mentioned again and again. Just this mixture of mature life experience and learning is so extremely valuable.

In which direction shall the educator think and work: leisure occupations for youth, or spread over the whole life, with special attention to the question of longer free periods, such as the sabbatical year? This, I take it, is a future necessity for all teachers.

This question and some others of a similar nature are not sufficiently elucidated in the book. The New Education Fellowship should help to clear this field for all its followers throughout the world. The passionate and untiring co-operation of this excellent team is needed if we are to create not only a general conception of what could be done with more and better-distributed leisure, but the necessary machinery in the legal and economic field. Leisure has to be transformed from a dream of the educator to an established fact in the social order. We are far from this goal in our present world, with its twenty-five millions unemployed and ten to fifteen millions more working for rearmament and military service. These last would be unemployed to-day if peace and disarmament could be realized.

Here, indeed, the words of William Boyd are justified: 'If the ordinary system breaks down, it is up to all who still enjoy a satisfactory life to help in the creation of substitute institutions to tide our generation over its evil time.'

To work for a legal basis of shorter and better-distributed working hours, and so to realize the magna charta of leisure, is one of the most important parts of this creation. Or, to be entirely concrete: a forty-hour week, internationally guaranteed, as the next step should be in the mind and heart and action of every educator.

*Reinhold Schairer.*

**Education and Modern Needs.** J. H. Nicholson, M.A., *University Extension Library* (Ivor Nicholson and Watson, 4s. 6d.)

Few people have as a good a right to be heard upon this subject as Professor Nicholson. He has spent his working life, apart from three or four years of war and a year's travel round the world, as Albert Kahn Fellow, in teaching and in administering education; and he now gives us, as might be hoped and expected, not a mere *jeu d'esprit* of ingeniously consistent theory, but an essay full of his characteristic blend of knowledge, penetration and common sense.

It is difficult to do justice to the book in a short

review. Perhaps its greatest merit for the general reader is that it touches upon nearly all the urgently outstanding problems both of principle and of detail, and that the author never speaks on any subject without a thorough knowledge of what he is talking about. But while Professor Nicholson carefully covers all the ground that could be expected of him and leaves out nothing of any great moment, he makes no secret of the fact that there is one great problem hammering at the door of his mind all the time and that he can never get completely away from the sound of its insistent knocking. That problem is this—How can democratic education, without ceasing to be through and through democratic, be made as stimulating and compelling as National Socialist or Fascist or Communist education?

In giving his answer, Professor Nicholson stands firmly by an extremely thorough-going idea of the essentials of British democracy, and will make no concession whatever to totalitarian ideas. We must have a society of people who think for themselves and who have each his own scale of values; and we must find a system of education which, in spite of mountainous difficulties, will make that society of free men at least as vigorous and active as its totalitarian rival. Professor Nicholson knows that this means that in social and political matters we must believe in compromise, and he embraces this belief. He hates some of the particular compromises made by the XIXth century; for instance, he dislikes the dual system, and he condemns—he has some very interesting things to say about it—the false compromise between Greek ideas and Christian ideas which has been pervasive of the whole atmosphere of English education from Dr. Arnold until now. But he sees that the baby must not be thrown out with the bath water, and he sticks, as in duty bound, to his faith in compromise itself as the unavoidable implication of freedom.

As for his general conclusion, Professor Nicholson thinks that in education we have been too much afraid to allow free play to feeling. Without freedom of feeling, freedom of formal thinking is a poor thing. We must show some adventurousness in the matter. We must not canalize the feelings of children, directing them along innocuous channels at too early an age. If we do this we are half way to the totalitarian exploitation of conditioned emotions in the service of predetermined ideas—and if we go so far it might be better to go all the way. We must all have more confidence in our feelings, for it is they which give fullness and vigour to life. And unless our education can impart vigour without derogating from freedom, we are lost.

Professor Nicholson is looking for two things—for that clarion call which will call the present generation to the banner of militant democracy and make it proof against the seduction of the fashionable beauties of the continent, and also for the professional secret of education which shall enable us to bring up our children to be capable of hearing and answering the call. I am not sure that he has quite found them. The deep and satisfying note, which is at the same time as compelling of attention to those who are not listening for it as the shrill one, is not easy to find. But every-



body who is interested in the root problem of our time will be glad to have read his book.

C. R. Morris.

**Full Stature.** H. G. Stead, Ph.D., M.Sc., Chief Education Officer, Chesterfield. Foreword by Professor A. E. Heath. (Nisbet, 4s. 6d.)

The reorganization of schools in England was a major recommendation of the first Hadow Report published in 1926. It is believed that in the ten years between then and now about 60 per cent of the elementary schools of this country have been reorganized. In some areas reorganization has proceeded at a greater rate and on a larger scale than in others. Nowhere has it been carried out more thoroughly and widely than in Chesterfield where, as Prof. Heath remarks in his foreword to this book, Dr. Stead has worked wonders. No one who has been privileged to visit the Chesterfield schools could have any possible doubt on this score. An advantage that has accrued from this process of reorganization in Chesterfield is that Dr. Stead has been willing in a generous way to share his experiences with educationists everywhere. It was in May, 1932, that the first report, lavishly illustrated, described what Dr. Stead would call the rearrangement of the machinery of administration. In November of last year appeared a second report entitled 'Educational Reorganization: the second phase'. Those who read it, impressed by the faith and fervour of Dr. Stead himself, asked that this report might be made available in a handier and more lasting form. *Full Stature* is the answer to that request.

It can be said at once that Dr. Stead is under no delusion as to what reorganization really means. He realized to the full that where it is only a re-shuffling of numbers or an adaptation of buildings, or just a financial convenience, it must fail in its main object. He makes a strong plea, therefore, that having set the administrative house in order, the next and most insistent requirement is that the educational house be similarly treated. In other words, he is deeply concerned about the curricula and methods of the schools. He might perhaps have dwelt a little more fully on the necessity for securing the right type of teacher in the reorganized schools although his concern in this respect is implied in every word he has written.

Unquestionably, this is a book which every administrator and every teacher could read with great profit. Dr. Stead avoids the temptation to dwell on small details; what he does is to set out clearly, as he sees them, vital principles which concern not only schools and scholars, but the nation itself. One may not agree with all the points he has raised, but it will be recognized that Dr. Stead has set out courageously and fearlessly his own deep convictions. If they should happen to challenge our own, the resulting clash can only lead to a clearing of our minds so that we may know where reorganization is leading and if it is leading in the right direction.

In any case, Dr. Stead may be congratulated on this valuable and thought-provoking contribution towards the solution of what is one of the most pressing of our educational problems. His references, which are frequent, to the various conferences organized by the New Education Fellowship are, of course, very welcome to us.

A. J. Lynch.

**The Marks of Examiners.** Sir Philip Hartog and E. C. Rhodes. Pp. xix+344. (Macmillan, 8s. 6d.)

The conclusions and a summary of the material of this book appeared under the title *An Examination of Examinations*, in December, 1935. This pamphlet gained considerable notice in the press, so that its contents need not be repeated. It was, moreover, vigorously criticized; the methods and the findings of the Committee were alike severely handled. This short review will deal only with certain of the points in dispute, together with a few other features of the volume that are of particular importance.

Apart from minor (and sometimes trivial) objections, the main criticisms boil down to the fact that the investigation did not reproduce the conditions of an actual examination, in which the crude marks, as received from the examiners, are subjected to scrutiny, and, if necessary, to adjustment. That is fully admitted by the Committee; normal conditions were, indeed, not attempted—for two good reasons. (1) The object was to discover 'how far the methods used by examining bodies to reduce irregularities are effective'. It is contended (rightly, I believe) that the 'machinery' in use, however elaborate, depends on guess-work. Moreover, discrepancies between examiners' marks involve two factors, (a) differences of standard (which can be largely eliminated by thorough discussion of the scheme-of-marking at a preliminary meeting, or corrected when each examiner's distribution is complete); and (b) random variations, resulting from personal idiosyncrasy, which it is obviously far harder to discover and allow for. The chapter on 'Ideal Marks' sets out a technique for weighting the marks of individual examiners, by which both types of discrepancy can be adjusted.

(2) The other reason depends on the fact that the usual 'machinery' aims at standardizing the marks of the assistant examiners with those of the chief examiner in each subject. But what certainty is there about the chief examiner's marking—even apart from variations which, being human, he will introduce? His marking is after all no more than the supposedly best or most trustworthy of his panel: he would not dare (*crede experto*) to claim infallibility. Now, the Committee, by leaving them to work independently, put every examiner in the position of a chief examiner: the inquiry thus became a test of chief examiners' reliability. It is true that in actual examinations there is only one chief examiner (or at most two) for each subject, and that the proportion of passes can be kept constant from year to year by statistical methods. But the fact remains, and cannot be got over, that the



standard set by a chief examiner is only an artificial norm; it will be regarded by the examining body as trustworthy if it conforms with the average curve of candidates' results over a number of years.

The mention of statistical standards raises some very important questions, which are discussed by Sir Philip Hartog in his Memorandum 'On certain points of difficulty in connection with School Certificate Examinations'. What is the real purpose of that examination, and what are the criteria for 'pass' and 'credit'? The Investigators who reported on the Examination in 1932 were unable to answer either question with certainty. The original purpose laid down by the Board of Education for the S. C. Examination was to test the ordinary work of a secondary school at Fifth Form stage 'without special preparation or undue disturbance of the normal work of the Form', and 'with the expectation that a large proportion would pass' (what proportion was never stated). Here the statistical standard is merely implied; it is definitely stated in the Investigators' later remark that 'the credit standard in a subject in an examination is best described not in terms of the credit mark, but, broadly speaking, as the standard which a given percentage of the candidates offering the subject in question in that examination will reach'. Yet elsewhere they write that 'a pass should mean something in terms of performance', and they are perturbed by the low standards accepted as adequate in certain subjects. Thus they say of Latin that 'it is impossible to assume that a credit in this subject in the S. C. Examination necessarily represents a respectable or in some cases even a tolerable level of attainment'. Even more serious is the case of English. The Investigators ask, 'Should a reasonable command of English be required as a condition of obtaining a certificate?'; and, as Sir Philip Hartog remarks, 'they do not venture to answer plainly in the affirmative, the obvious suggestion being that a requirement of that kind would involve a breach of faith with the official instruction that a 'large' proportion of the candidates must be passed.' There is thus a serious confusion of aim and standard about the School Certificate. If performance, or a 'utilizable skill,' in a subject were the criterion, inconsistency in marking, though occasionally unfair, would not be so serious; but if the pass (or credit) level is to be fixed statistically, then the examination becomes competitive, and every mark will matter to a candidate. The same consideration applies, of course, to the Special Place Examination; and even in University Honours examinations there is a tendency for examiners to be guided by numbers: a candidate who might in a lean year be *just* awarded a First would be less lucky in a good year.

The Committee's Enquiry was almost entirely concerned with the 'reliability' of examinations; but no less important is the question of 'validity'. These terms are defined by Professor Spearman in a masterly two-page Note in the Committee's earlier volume, *Essays on Examinations*. 'Reliability designates the degree of agreement between any two independent sets of measurements of the same set of things. Validity, on the other hand, is the agreement of measurements with the things measured.' We have

seen that the validity of the S. C. is doubtful; and the same (as Dr. Delisle Burns argues in *Essays*) is true of many other examinations which, though fairly valid when they were instituted, no longer serve the needs of the modern world. Does a written examination on bookish subjects, depending almost entirely on memory work, really measure the qualities that we expect secondary schools to foster? Are the successful candidates the most successful in life? The need of improvement in respect of validity is, as Professor Spearman says, 'far more momentous'—though incomparably harder to achieve. It is good news that the Committee 'are making experiments with a view to improving both the validity and the consistency of tests in English composition'; it is to be hoped that the investigations into validity will later be extended.

A short review like the present can only make a reference to the most weighty section of this volume, Professor Burt's Memorandum on 'The Analysis of Examination Marks'. Professor Burt's approach differs from that of Dr. Rhodes, but their conclusions are not dissimilar. Each explains a mathematical technique for the discovery and correction of discrepancies in marking; and however formidable it may appear, it should be studied by Examining Bodies. Indeed, Professor Burt urges 'that every examiner should acquire, as part of his training, some knowledge of the elementary statistical principles involved in such work'. Examining, in fact, is not an amateur's job—a means of eking out one's salary in vacations; its art, 'as of all forms of mental assessment and measurement, rests on scientific principles and involves a scientific technique.'

F. A. Cavenagh.

**Conversations with Children.** David and Rosa Katz. Translated from the German by Herbert S. Jackson. (Kegan Paul, 10s. 6d.)

In these conversations between two small boys and adults (for the most part their parents) the reader must be struck anew with the inadequacy of words, also with the fact that a written dialogue can never read as a spoken one sounds. To any but serious students of the child mind, the reading of as many as 151 conversations would become tedious. All the same much valuable light on children's adjustment to the demands of life is given in them, and the attitude of the writers is scientific throughout. Quite early in the book Theodore and Julius became clearly differentiated personalities, but it would appear that they are unusually intelligent children. It is sometimes hard to remember that they are as young as 5 to 6 and 3 to 4 during the time when the conversations are recorded.

It must not be thought that the book is filled with nothing but the actual conversations. In point of fact they occupy few pages in comparison with those given to the statement of purpose, explanations and later character studies of the boys, a chapter on the world of the child in content and form, and other details.

It would be easy to criticize details in the book, such as the boys' attitude towards girls and the constant



reference, without explanation, to the children's 'prayers', but the fact remains that the writers have here given us a sincere piece of research, and child psychologists must needs say an equally sincere 'thank you' to them.

E. M. N.

**Psychology and Religion in Early Childhood.** W. D. Smith, M.A., Ed.B. S.C.M. 2s. 6d.

In some eighty small pages Mr. Smith contrives to say, with clarity, emphasis and not a little reiteration, more essential things about psychology, religion, young people and the connections between them than many more pretentious volumes succeed in doing. It is a book that any conscientious parent will fail to read at his peril, because it sets out to deal with a problem which perplexes, or ought to perplex every parent, and it goes to the heart of the problem with wholly admirable sincerity and sanity. At the same time, it has much to say to the ordinary thinking man or woman, whether parent or no, as Mr. Smith bases his conclusions about the religious instruction of children on a brief but thorough consideration of the nature and validity of the religious attitude to life and traces a convincing parallelism between the experiences of the saints and the findings of modern psychology; he shows, for example, that 'salvation' and 'integrated personality' are both attempts to describe the same state. If one could quarrel with Mr. Smith at all, it would be with his misleading modesty in presenting in the form of a simple essay, written with charm and a complete freedom from cumbrous technical terms, what is nothing less than a profound, if compressed study of a problem that has a perennial interest for minds of every calibre. It will be a thousand pities if this modesty of presentation robs Mr. Smith of the wide audience and the hearing which his book deserves.

D. R. MacCalman.

(a) **The Testing of Intelligence.** Edited by Professor H. R. Hamley. pp. 175. 2s. 6d.

(b) **The Psychological Aspects of Child Development.** Susan Isaacs, M.A., D.Sc. pp. 45. 1s. 6d. (Published by Evans Bros. in connection with The University of London, Institute of Education.)

The material of these two useful books first appeared in the Year Book of Education for 1935 and was reprinted to make it available to a wider reading public. The former, with a foreword by Sir Percy Nunn, presents a veritable wealth of carefully 'referenced' material on mental testing, mainly by experts who have researched in the various branches about which they write.

Professor Hamley opens with two chapters on mental tests and their uses. He gives a particularly

clear survey of recent work on the nature of intelligence and on factor analysis, dealing briefly, yet simply, with the findings of Spearman, Kelley, Thurstone and Hotelling. The material provides an excellent introduction to this branch of psychology.

Miss Hilda Bristol writes a full chapter (with a valuable bibliography) on mental tests for pre-school children.

Interesting material on the use of standardized tests of attainment in English schools and on the Mental Survey of Scottish Children then follows.

Dr. F. J. Schonell contributes four very useful chapters on diagnostic tests for specific disabilities in elementary school subjects. In addition to discussing tests used in his own research, he examines pertinent American tests for disability in reading, arithmetic, composition and handwriting. Brief as these chapters are they should prove particularly suggestive to teachers with specifically backward pupils.

Dr. Vernon considers in a clear and impartial manner the various attempts to test temperament and character. He provides an excellent survey of the whole field and makes helpful suggestions regarding temperament testing.

Finally, Dr. Earle contributes a chapter on vocational tests, while Miss Simmins and Dr. Olivier deal in a scientific and stimulating way with their own researches, namely the intelligence of abnormal adults and mental tests for primitive races respectively.

On the whole, *The Testing of Intelligence* achieves a great deal in a short space and should be read by all interested in psychology.

The second of these books is a gem both for the student of psychology and for the general reader. Dr. Isaacs treats in a clear, simple way the major forces in child development. She stresses the importance of early environmental influences, noting that 'observations of memory and of adaptation in very young infants and of the limits set to learning capacity by emotional experiences in the early years suggest that, within the first two years, it is possible for affective influences aroused by experience to deflect the whole course of intellectual development and to inhibit the maturation of intelligence'—certainly a challenging observation regarding some backwardness and mental deficiency.

Dr. Isaacs not only reviews in her usual practical manner the outstanding social, emotional and intellectual characteristics of early childhood, but also touches upon the main educational considerations arising from them.

(c) **The Teacher's Guide to Intelligence and other Psychological Testing.** E. P. Hunt and P. Smith. pp. 94. 1s. 6d.

This little book should prove useful to teachers who wish to acquaint themselves with methods of mental testing. The authors are careful to point out that fuller knowledge than they present in their book is required for accurate administration of



individual intelligence tests, but that teachers may profitably use ordinary group tests. It is my experience that a fairly detailed course with practical work is required if proficiency in Binet-Simon testing is to be acquired.

The authors discuss simply the nature of intelligence and intelligence tests, and provide some useful hints on giving the tests and on pitfalls to avoid. The section on special aptitudes tells teachers little, yet it is a subject on which teachers require assistance. The book would have been more useful to teachers if a section on the factors involved in and tests for specific scholastic abilities and disabilities had been included. While few teachers are called upon to give a Binet-Simon test, yet all have intelligent pupils who read badly or spell execrably, or who do English well but arithmetic very poorly. What psychological tests can the teacher use to discover the difficulties of these children? To these and allied topics some space might have been profitably devoted.

### **Education of the Slow Learning Child.** *C. P. Ingram. (Harrap, 7s. 6d.)*

Miss C. P. Ingram is a supervisor of the Department of Child Study and Special Education in Rochester Public Schools, New York, and in this book she has aimed at giving practical help in the problem of teaching the mentally retarded and the dull-normal child, as well as at stimulating further work and the provision of adequate programmes for the teaching of such children.

She has succeeded in producing an interesting and practical book and incidentally in raising our envy for the work that is being done in American public schools for the backward child. Rochester Public Schools in particular have a splendid system of special education for those 'slow learning children', and it is from their records that she produces the impressive tables, plans and outlines that accompany most of the chapters, as well as reports and details of individual cases, which make all her conclusions and suggestions so much more effective than any mere rules and theories.

With these records and practical results behind her, Miss Ingram succeeds in Parts I and II in discussing thoroughly both the capacities and the needs of the mentally retarded child and in Part III she describes in detail the educational methods and practices that satisfactorily deal with these needs and capacities.

The whole scheme of the book is clear and practical and is apparently entirely based on actual work and successful results carried out at Rochester, though with its special teachers and their tremendous capability and responsibility, carried even into the homes of the pupils, it seems extraordinarily ideal. Each chapter, introduced by a short summary, is followed very usefully by a series of questions and suggestions for study, and detailed reading references, and the whole gives a complete grasp of the subject

and of the methods to employ in organizing and practically carrying out this system of education.

Miss Ingram formulates no revolutionary theories and her suggestions are sound psychologically, as well as having the support of her school records. What theory she has is based on the idea that the aim of education should be to enable a growing child to react efficiently to situations both in and out of school, and to establish habits and attitudes that will continue to operate as life goes on. Experience shows that the backward child must learn more through concrete experiences than the normal child and that in such children desirable habits and attitudes rather than judgment must be developed.

In Rochester there are special classes for the mentally retarded and dull-normal children, but it has been found to have a better psychological effect to leave them in the lower grades with normal children and to restore them later to the normal higher grades, whilst in the special class the 'unit system' of practical teaching has been found most useful after the thorough mastery of the 'tool subjects', reading, writing, English, and, as they have it at Rochester, 'number'. The unit programmes Miss Ingram gives are most thorough and these detailed plans for practical instruction are as interesting as anything else in a very interesting book.

*E. F.*

### **Abbotsholme Poetry 1932-5. ed. W. G. Bosence. (Abbotsholme Press, 1936.)**

This interesting little book contains thirty-two poems by a score of school-boys between the ages of seven and thirteen. As Mr. Bosence's preface points out, its objects are to prove the writing of verse to be a 'happy art' developing with the child's growth, and to demonstrate the fact that 'Boys of almost any age can write poetry which is intrinsically good'—possibly a more doubtful inference. The plan of dating the pieces, and in a few cases including specimens of the same boy's work in successive years, is an excellent one.

It is perhaps inevitable that the younger the writer, the more genuinely original the verses. There is a freshness and independence of outlook in *The Frog*, *The Tortoise*, *Stoat Song*, *The Iron Works*, *If I were King*, and the intriguing *Blueflu*, which we miss in *Resolution*, *November*, and *Empty Heaven*.

That these later pieces, the product of eleven to thirteen-year-old boys, show more absorption—we will not say imitation—of the grown-up point of view is a criticism forestalled in some degree by the editor, yet not entirely negligible. Such absorption is indeed impossible to avoid during the years when the child is making friends with the poets; and we must not forget the benefit with which R. L. Stevenson 'played the sedulous ape' to writers greater than himself. But it seems well to separate so far as is possible the conscious discipleship to many great ones (and there is safety in numbers) from the launching out into creative work, where direct observation,



individual experience, sincerity in recording, and the style which is the man are first essentials. One may then note and discourage the tendency to fall back upon hackneyed words and phrases, unreal to the writer—‘unheralded’, ‘abated’, ‘golden knoll’, ‘stark and leafless trees’, Night ‘revealed in her robe of black’, and place a higher value upon a genuine piece of spoken dialect such as *The Pigs*, or a set of similes like those in *The Wind* (comparable in their ‘immediacy’ to Shelley’s *Skylark* series), one of which is typical:—

‘Like a steam-roller the wind comes o’er the sky  
With a crunching noise  
As if all the bricks in the world  
Were falling about your head;  
Then it thunders on again.’

As regards poetic form, we realize that the ‘Metrik’ of youthful work is bound to be experimental if it is later to become individual. The less regular pieces are therefore perhaps more promising, because of their complete sincerity, than those where a metrical system has been superimposed upon the writer, even though the results may be crude and awkward, as e.g. in *The Iron Works*, *The Wind*, and *Woodland Bluebells*. This conclusion cannot however be pressed too far, because in poetry, as in music, art has made discoveries and established principles which it would be folly for beginners to ignore, if and when they are ready to receive them. Incidentally, does not the riming of *floor* with *paw* suggest *flaw* in a double sense, and pain the sensitive ear?

Two final remarks may not be amiss. Narrative verse seems to combine love of story and love of rhythm, both natural tendencies of primitive life—common also to the young. Practice in narrative should therefore be encouraged; this might even help to restore it to its rightful place in our literature. There are here two delightful examples—*A Sea Yarn* and *Blueflu*—as well as a stanza or two of *The Schooner*; but we should like to see more. Again, the use of the refrain, so common in ballad, would appear to have a special association with child-poetry. It occurs with much charm in *Birds*, and with something beyond charm in an eleven-year-old’s version of the ‘eternal question’ which deserves quotation as a whole:—

‘What is the sun,  
Sending out shafts of light?  
Yet no-one knows why.

‘Sometimes it looks like a roaming ball  
And sometimes yellow,  
Yet no-one knows why.

‘Sometimes it’s red; other times it’s gold,  
Other times it’s quiet,  
Yet no-one knows why.

‘Then as night comes on,  
The Sun on his death-bed . . .  
Yet no-one knows why.’

Margaret L. Lee, M.A.

Principal of Wychwood School and Lecturer and tutor  
in English at Oxford.

## Prelude to Peace. The World-Brotherhood Educational Movement. Esme Wynne-Tyson. (C. W. Daniel, 3s. 6d.)

Most thinking people to-day are turning their attention to the question of the causes of War. Why is it that with the growth of sensibility we hate and despise War, and yet feel quite unable to prevent it? Whatever the superficial causes it is becoming ever more clear that we must look deeper than them all to the psychology of man himself. Why is it that we fear one another and are so pre-occupied with the question of defence?

Mrs. Wynne-Tyson in her *Prelude to Peace* sets out to show that it is only by changing our whole educational system that we can hope to attain peace. The moment the child emerges from babyhood he is taught to hide his gentler feelings, to defend himself from the attacks of his comrades, to harden his whole nature. Furthermore, the present curriculum is on a narrow nationalistic basis, quite inadequate to the needs of a world made international by the inventions of modern science. Mrs. Wynne-Tyson would like to see the establishment of a World-Brotherhood Educational Movement, whose aim would be to make men think universally instead of racially and selfishly. There would have to be a fundamental revaluation of the subjects taught, and a sympathetic study of other nations, their mentality and points of view.

Many of the ideas put forward in this book are already being tried out tentatively by progressive schools, but the author would like to see them planned on a grand scale by a Central International Board of Education, preferably at Geneva. Under this Directorate would be a body of experts, the best obtainable, whose duty it would be to prepare programmes for schools all over the world. Since most of the teaching would be done by means of films, wireless, etc., teachers in the ordinary sense would be largely superseded, their place being taken by leaders specially chosen for their high qualities of character, and for their ability to understand and get on with children. The aim of the whole would thus be to create an atmosphere of friendly international co-operation, which would take the place of the old combativeness and suspicion.

A very stimulating little book, which merits the attention of all who are concerned with the upbringing of children.

## History Teaching for To-day. Eric C. Walker, M.A., Ph.D. (Nisbet, 4s. 6d.)

The teaching of history in schools is, for many reasons, invested with difficulty because many teachers of the subject too seldom make up their minds as to what and why they wish to teach. To such Dr. Walker’s book should prove a real help. Dr. Walker is not only conversant with his subject but his suggestions are the outcome of several years’ experience of teaching it in all types of schools. This in itself makes it valuable. But apart from this, Dr. Walker is, in many ways, original in his ideas



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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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NOVEMBER 1936

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**Top: Dog and Rat by a Chinese child of ten-and-a-half.**

**Below : The German Lesson in a Ukraine School by a Russian boy of twelve.**





# THE NEW ERA

## IN HOME AND SCHOOL

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### *Outlook Tower*

THE seventh world conference of the New Education Fellowship met at Cheltenham, to discuss the theme: Education and the Free Society. The last issue of the *New Era* contained the gist of many of the speeches on the free personality, and the December issue will contain some of the most important contributions on the free society. In this issue we propose to give some account of certain of the more 'practical' problems raised at the conference—problems which, in one form or another, raise their heads in every class-room in the world, even if formalities stand in the way of their free solution.

The study courses and commissions have always been among the most serious and workmanlike parts of our conferences. In the early days, great educational innovators such as Decroly, Dalcroze, Cizek, Montessori, Helen Parkhurst came and explained their aims and demonstrated their techniques. Jung and Adler came and explained the advances in understanding human nature and human relationships which were being brought about by the new psychology. What they said often sounded, in those days, startlingly new. Many people doubted its desirability and even those who welcomed it realized that to practise the new teachings under ordinary school conditions was going to demand strong conviction and much hard work.

The first schools to make thoroughgoing experiments in the new techniques were experimental private schools, most of them small, many of them wealthy enough to permit themselves indulgences in matters of equipment and

size of staff. Even more important, they had not only the consent but also the active co-operation of the parents behind them in their experiments. These schools were the laboratories of the new education.

We owe a great deal to their work; both their positive findings of things that worked and their negative provings that some theories, fair on paper, are not good for the child. Their experience is of great educational value to the general education system through which we hope to bring about the dynamic release of the individual citizen.

THE headway made in education during the past 21 years has made the ordinary school life of a child a very much happier, healthier and more constructive period than it used to be. The things he learns have a real connection with the life about him; the ways in which he learns them are becoming more and more spontaneous, based as they are on the natural means of learning with which he was born. His body is less confined and his 'spirits' have greater play. His relations with his fellows are far less competitive than they were—helping or getting help are no longer school crimes; his relations with his teachers have fewer elements of fear and more of friendliness. His teachers and parents are better friends than they have ever been. There has been a loosening up of petty restraints and an increase of serious purpose in all his doings.

These changes in education could not have been imposed by the most far-sighted and energetic administration. They could not have been



carried out by teachers who were merely submissive to rulings from any board. There is the breath of life in them all; they are the result of the creative adjustment of individual teachers to the needs of individual children.

**T**HERE is no doubt about it, the teacher is the hero, or heroine, of every constructive educational reform. It is the teacher who bears the brunt—from the nursery-school mistress who spends untold hours in making and marking overalls, towels and flannels, right through the school system, wherever vital enterprises are embarked upon for the further good of the child. Take, for example, parent-teacher co-operation. A few parent-teacher groups are organized by parents—but even in these the teachers are ready with friendly answers to many, and often anxious, questions; ready to explain and plan and co-operate over the school long after school hours. But in the majority of cases, in this country at any rate, the group would fall to pieces but for the steady presidency of an already over-busy 'Head'.

We like to think that the study courses and commissions of the N.E.F. conferences have been of help and interest to many such teachers. Certainly their influence had filtered slowly into many schools. A form of the Decroly method has just been adopted in the whole state primary school system of Belgium. Already during its author's lifetime it has profoundly affected the organization of state education in Colombia and other countries in the Latin-speaking world, and though there is no specifically Decroly school in this country, Made-moiselle Hamaïde's courses in London and other cities draw ever-increasing numbers of teachers each year, and no doubt the influence of Dr. Decroly is felt by many a little English child, who may never hear his name.

Cizek's influence has changed the whole conception of children's art and through many interpreters, such as Tomlinson and Richardson in this country, and Lismer in Canada, it has profoundly modified both the teaching of art and the whole approach to the child's creative powers. Helen Parkhurst's ideas again, digested and modified by many teachers, have been a very powerful instrument of liberation. It is hardly necessary in these pages to mention Mr.

A. J. Lynch's magnificent interpretation of the Dalton plan during his years at Wood Green.

**N**OT every school has been influenced by all these pioneers. Some have adopted and adapted one branch of their work, others another. But most schools in most civilized countries have suffered some infiltration of their ideas, which all move in the same direction; toward the breaking up of mechanized education and respect for the individuality of every child.

These pioneers were not personally rebels. They were creative; and rebelliousness is rarely if ever that. But they and their followers had to be content for long enough to be dubbed rebels and even cranks. The general public is slow to absorb new ideas, and while these people were considered cranks, or 'eccentric persons' as the O.E.D. has it, we were content to share the sobriquet. But they have now attained to the honour that was due them, and what is far more important, their work is prospering.

There are still, of course, cranks in education—eccentric persons who cannot wait upon evolution, who are not out to prepare the child to play a living part in a democracy, but must prepare him for that strangest of political utopias, anarchy. There are still educational cranks at the other end of the scale—those who, far from wishing to overleap evolution, lag resolutely behind it—preparing their children not for democracy but for an older form of government where there was considered to be an absolute division of nature and function between ruler and ruled. Such men do not, as is vulgarly supposed, necessarily find favour in the greater 'Public' Schools, but they do still exist in unconscionable numbers in this country.

Our policy has nothing in common with that adopted at either end of the scale. The N.E.F. has never believed in authoritarianism, and the results of the radical experiments made by some of its friends in anarchic education have but served to strengthen its disbelief in anarchy as a way of life. Neither a complete absence of control nor a rigid and conventional enforcement of control seems to us to be likely to breed a sense of responsibility—and a reasonable sense of social responsibility is one, though only one, of the prerequisites for a free society.



# Making Citizens out of Examination Candidates

Laurin Zilliacus

**Rektor, Tölö Svenska Samskola, Helsingfors, Finland**

**T**HE school where I am employed is a school for all ages from about six to the university entrance age, which with us can be as late as twenty or twenty-one. I will confine myself chiefly to the secondary part of the school. I must just ask you to believe that the younger part is freer and better; it has a curriculum and methods that are more in tune with what I am sure all of us would desire.

I will begin by sketching the limitations under which we suffer, partly because the very presence of those limitations and the attitude we adopt towards them touches on some fundamental problems of education.

The first limitation is our very rigid curriculum. We have to give evidence that we follow this curriculum year by year, giving roughly the same course as in the corresponding forms in the State-owned schools. (My school is State-aided, and therefore we have a little more freedom than the State schools. We have in actual fact relatively more freedom than most schools because the Board of Education is well disposed towards the experiment.)

We also have a matriculation at the end, through which every parent aims to put every child. Every child takes every subject, and the questions and the marking are entirely uninfluenced by any of the work that has been going on in the study of examination technique during the last ten or twenty years.

Then we are limited in the many ways inevitable in a small population. My school is for the Swedish-speaking minority in Finland, which totals only about 340,000. That is all we have to choose our children and our teachers from, and, once chosen, our teachers are not shifted easily. This limitation has its advantages: it helps to build up the attitude of not trying to make a Utopia but making the best of what

you have. Actually I am very fortunate in the majority of my colleagues.

Then we are a day school. There is a constant interchange between the community at large and our children. That means a brake, no doubt, but whatever we can do in the way of moving forward involves a great many more people than those actually in the school.

Then, finally, among the limitations I count the structure of our society. It is a capitalist society, bourgeois if you want to call it that. I am a semi-State employee, as I get a part of my income from the State. Organized society, in other words, employs me and the other teachers to further its purposes, to a certain extent at least. I consider that I have to be loyal to that bond. I should very greatly prefer a different structure of society. I very much hope that the children going through my school will take a part in informed criticism of society as it is to-day in our country and elsewhere and will help to re-mould it; but I am not prepared to do direct subversive propaganda.

**N**OW as regards education for citizenship: This is partly an intellectual, partly an emotional and moral problem. It is also a practical one. The intellectual problem is one of knowledge. The time has gone for hugging the old idea that a mind sharpened on geometry will automatically be capable of dealing with the problems of social life. One must have specific knowledge of social life to be able to think in its terms and to deal with it. Part of the intellectual problem, then, is studious acquiring of knowledge: part of it is developing habits of independent critical thinking.

We strive also to give our children the facts of social history. Our history syllabus, which has to be an outline of world history, with



certain sides treated pretty thoroughly, is brought up to date. The next to the highest form this last year was dealing with post-war problems already. In order to get a little more connection with real life, we also make attempts to summarize, to get various outlines, to re-classify and break up the old classifications.

That is what we can do within the fixed curriculum. Further, we try and keep going all the time some study of the surroundings of the community at large, different in nature at different stages in the school. To give an example, one form first made a general tourist guide to the town. They got a great deal of information that is not in the usual guide-books, because the children used their parents. One has contact with the municipal orchestra, another with the museum, another with the harbour, and so on. The next year this form, as a long, continuous piece of joint work, made a study of the history of the town. The third year they made a study of the municipal organization and what it is that the town authorities actually do—lighting, fire brigade, harbours, harbour board, transport, milk supply, nursery schools. All these things involve visits to these places and discussions.

Then we have the Current Events classes. In the lower stages the teacher simply tells the group of events that he thinks may interest them—a volcanic eruption, new bridges, new means of communication between countries, new routes opened, sometimes athletic results.

The teacher also encourages the children to ask questions, to bring cuttings from papers, or to tell about things they have heard. That give-and-take method leads gradually to questions being asked which touch on controversial topics. There is a stage when political and social matters begin to interest the children.

I 'take' that stage and I answer their questions, though I am increasingly uncomfortable in doing so. I say: 'I can give you some of the facts that everybody will admit, but I cannot do it in an unbiassed manner, because the facts that I select will be the ones that seem to me important because of my outlook.'

My children come on the whole from the so-called privileged classes, though many of them are very poor, some so poor that they have not quite enough to eat; but we have

many children from families which, from my point of view, are extremely reactionary. When they press these questions, I say, 'I have reached the limit of what I think I can do. If you want to go into these matters, you will have to do it yourselves.'

One way in which they set about it is by a debate. They prime themselves with what ammunition they can, have their debate and vote at the end. That leads to quite a lot of intensive intellectual work and it is interesting. It has, however, very grave dangers. It tends to evoke the attitude which people carry on into political life afterwards of trying to prove that their side is right. So we change about and sometimes have a joint study of the problem.

The serious study method takes a long time. They start with documentation. They get newspapers from Sweden and Finland, Germany and England. We discuss what are the main problems and sub-problems. Then they decide the things they want to find out about. What does each side say it wants? What does it really want? Who is involved financially? and so on. They go through hundreds of papers and periodicals and pick out what they can and then report the differing points of view of the different papers, and finally attempt to agree on a formulated conclusion. The end is often a report which is actually unanimous.

Then we have another form of discussion which is something half-way between this serious study and the debate. The serious study becomes a little protracted. It does not give the same mental stimulus as there is when you are going to oppose somebody. So we have tried another form of discussion, where a few who feel at the outset that they have a very definite view undertake to lead off the debate. We have two speakers on each side, with a rather sharply formulated difference of opinion. The others listen, and then try to draw out what they consider sensible in both points of view, and finally arrive at a conclusion that most of them could adhere to.

In all those discussions I take no active part except that of being a general secretary. They often ask me to summarize very shortly the arguments of each speaker. I try to do this, and then ask the speaker, 'Is that the main thing you wanted to say?' I do not even show



what attitude I take, though this is difficult sometimes. After all, it is not important that this group of immature people should come to the best conclusions as to how to solve any particular problem of the adult world of to-day. The important thing is that they will be given a better chance, when they are grown up, of coming to the best solutions of the problems of their world then.

It is easy for an adult to down them in an argument, and to put his point of view in such a way that they cannot oppose it. If the adult can keep out of it, however, then they come forward only with ideas that *mean* something to them. They gain in skill in articulation, in understanding and ability to listen, and in the power of getting to grips.

IT is no use hoping to set the world to rights by telling other people what they ought to do in social life. You have to do it yourselves. You have to bring your theories down to earth.

We try to have the whole school organized as a community, run by everybody in it jointly. I am interested in self-government, but not in self-government interpreted in a narrow sense. I am interested in self-care, in self-help, and, of course, in the organizing and governmental side. We strongly encourage working together in groups. Outside of the fixed curriculum, the study of community living is always in the form of group work.

Still more important than this group study are the various self-run institutions in the school. There is a stationery shop, a bank which has currency of its own, a lost property office with fines, a collection of pictures which is constantly growing. The school itself is extremely poor. We cannot afford to buy all kinds of things. This is all to the good. It is very difficult if a school is not poor to preserve inventiveness. It may be done, but I cannot do it. I welcome our poverty.

The institutions are of the greatest importance for the school. If the stationery shop is not properly run, it is felt immediately throughout the school. The children learn to put the right man in the right place. One man in the stationery shop was actually thrown out of his job as buyer, because he did it so badly; but

they recognized that his talent was for smoothing over and pulling things together. He was made Chairman and did that job very well indeed.

Work for the community should not be limited to voluntary work taken on with an inflated chest and a feeling of doing something noble. It should be something natural; if we are members of society we *are* members of it, and have to run it together. As you move up in this school community, you quite naturally have your various jobs to do; besides that there is plenty of room for volunteer work, too.

THE moral and emotional aspect of training for citizenship is almost entirely a matter of the attitude of the teaching staff. In that respect I am very fortunate in my colleagues.

There I *am* prepared to indoctrinate. I stand openly for holding the love of freedom, intellectual honesty, the right to criticize, the desire to find out the truth about every problem, the attitude that there are no questions too holy to discuss, not even patriotism or God.

My colleagues and I have that feeling consciously and we want to get it across to the pupils: that the school itself is a necessary part of a larger society, and therefore has its significance as serving society at large, by which I mean nothing short of human society, mankind.

Then I want my children to know how their fellow human beings live, the unfortunate majority of their fellow human beings. I want them not only to know it, but to know it in such a way that they are moved by it, and feel the pricks of a social conscience—not the conscience charged with a sense of guilt, but of responsibility. I want them to grow up feeling that some of the misery that rests on so many of their fellow human beings is a thing so terrible that we cannot neglect it. They have got to feel that they must do something about it, at least by considering intelligently and seriously possible solutions put forward by others.

Personally, the thing that moves me most profoundly is a sense of oneness with all mankind. I want that feeling as far as possible to radiate through and get to the growing generations. If they develop that, the organization that is one expression of unity will come; we shall get an ordered human society.



# The Pigeon Woman



WE saw at Cheltenham twenty pictures of the Pigeon Woman. Almost all of them were full of meaning and interest—almost all seemed to be a record of something *seen* and understood. It was natural that teachers should want to know how Miss Richardson had evoked in those twenty school girls such spontaneity and such fidelity to something seen. It is natural, too, that Miss Richardson should fear that, if she tells them ‘how she did it’, this may lead to endless classes of school children having ‘subjects’ dictated to them in story form, in the blind belief that this will release their creative powers. In point of fact, it will do little more for them than did the old methods of teaching ‘art’ by copying.

Miss Richardson, therefore, told us rather reluctantly of her own method, emphasizing always that there is no particular virtue in her own stories—that they are not for repetition by other teachers who, once they know what she is getting at, can make other and better stories for themselves.

The thing she is aiming at is to get senior children to provide their own subjects—a thing

they are not usually very easily able to do for themselves without help. Their ordinary conception of drawing is copying. They come to drawing straight from other lessons with their minds full of something else, and the drawing time is short. If they are merely told to ‘draw what they like’, they are usually completely stumped. One has to take special steps to free them, and Miss Richardson’s way, because it is more stimulating, makes them freer than complete liberty of choice would do.

She tells them a story of something she herself has seen and thought beautiful. She makes the subject as vivid as she can—intimate, thrilling, real—so that they can visualize it, contemplate it, and *want* to draw it. But even while she is telling them of her subject, she has at the back of her mind a wish that they should see things about them as paintable, that they shall learn to select from their own environment things that they themselves can visualize, contemplate and *want* to draw.

She has found that a bald subject—‘a little girl posting a letter’ or ‘a policeman on point-duty’—is too humdrum, not stimulating enough.





She found that the more you can document your story, the more easily the children visualize it. In the case of 'the woman in the train', which delighted so many of us at Cheltenham, she told how she always catches the 6.5 to Oxford on Fridays, how she is often tired at the end of the week; the train shakes too much for reading to be easy, so she looks at her neighbours. Then she described the woman in the opposite corner, her lap full of parcels, held in place by one limp fish-like hand in its black glove. Her eyes are closed because they are tired, although she is not asleep; her face is resting in her hand, her elbow on the rest; the lines flow from her cupped face to where her arm disappears into her wide loose-hanging sleeve.

Miss Richardson tells enough to build up a picture whose details suggest themselves to her listeners—building themselves into the picture as the story goes on.

The Pigeon Woman was told to the top class in a Senior Girls' school. First Miss Richardson told how she had seen her several times in a little quiet court-yard off Oxford Street. She was shabby, bedraggled, rather masculine-looking. She wore a homburg hat, from which, from time to time, a pigeon would peck a grain. She was splendid, ample, statuesque, in spite of



her rags and even dirt. The birds with their lovely fluttering movements—confident and gay, hung about her who was so old, and still and rock-like. The colour too was lovely—none of the obvious bright paint-box colours would do. Colours had to be thought out—subdued, yet not dirty.

This was the first big figure this class had done. They were given paper 18" by 20" and told that the woman and the pigeons and a very little ground was enough—more would distract the eye. The Woman herself should go from the top to the bottom. The drawing took three lessons. At the first, the story was told and the figure blocked out in charcoal. At the second, many were ready to carry straight on, though some, who had visualized less vividly, had lost the thread and no longer wanted to go on with it. The story must not be repeated however, because even slight verbal variations might confuse and even destroy the image to those who had it clear.

Miss Richardson says that in a very short time 90 per cent of a class will advance from drawing this sort of story to drawing things seen for themselves. If, and only if, this can be said of a class, the teacher can claim to have grasped this technique.





# A Teacher's Notes on the Psychology Commission

Louise Le Teller Swann, M.B.E.

Vice-President to the National Association of Head Teachers

DR. CARSON RYAN, U.S.A., as Chairman of the Symposium 'What can Mental testing contribute to Education?' made some very important statements. To me, the most important of all was a remark made to Dr. Carson Ryan by Dr. Dickson (who should have been one of the speakers that day): 'We need in Education, people who have a vision beyond the mere technique of testing.' I have often felt that psychologists were so busy formulating tests, standardizing them and applying them, that the test became *the thing*, instead of the medium. It could be said with equal seriousness, 'We need teachers who are people of vision, who survey their work and its possibilities from a viewpoint which extends far beyond the classroom.'

There is, or has been, I feel sure, a tendency for psychologist to be at one pole, teacher at the other, and the child in the middle. One of the greatest needs of to-day is to get the psychologist and teacher into active partnership; neither can work independently of the other; the teacher lives with the child for at least five hours a day; he develops a workshop-psychology because no two children require exactly the same treatment; he becomes a student of the child-mind and its reactions; he often becomes a very keen psychologist. The laboratory psychologist often forgets this, and therefore neglects to seek the active co-operation of the teachers.

If we both remember—to quote Dr. Carson Ryan—that the purpose of testing has become an educational one, i.e. to help us to find out all we can about a child in order to help that child, then, at once, psychologist and teacher must act in closest partnership.

Dr. Carson Ryan warned us of the danger of falling into the error of the U.S.A., where, as he said, 'for a whole decade we went Test-mad, although we had been warned from the

beginning by good men such as Rugg and Curtis of Detroit that the main purpose was not to *test* child or adult.' Now in U.S.A. they have learnt their lesson: 'We test wholly in order to find out how to meet individual needs by making better provision for the children.' This was one of the things stressed at the Psychology Commission.

## I. WE TEST TO HELP OUR PUPILS TO PROGRESS

To me, it was a privilege to hear Sir Philip Hartog's contribution to 'Scientific Testing as an Alternative or Adjunct to Examinations.' In his closing remarks as Chairman he made many statements which set us thinking:

'Far too many examiners do not know what they are doing.'

'What does 33%, 40%, 50% on a paper in French mean? To what extent can the candidate use his 33% or 40% of the French language?'

'During our investigations we found that marks given on a History Paper by various examiners, ranged from 16% to 71%. When the same examiners were asked to mark the same papers a year later they almost all changed their own minds about their worth.'

'I am not opposed to examinations. I believe for many things they are essential, but we must test, find out, and remedy the weakness of the Examination System.'

As teachers, we found much to learn from Sir Philip's remarks just quoted. Perhaps the most important for us is:

## II. DO WE KNOW WHY WE TEST, what ability or abilities we are trying to assess, and what use do we intend to make of the findings of our tests?

Dr. R. B. Cattell considered that there was need to clarify our ideas on the real purpose



of examinations. He suggested that we ought to aim at considering examination ‘as a test, a diagnostic interlude, purely incidental to the course of education’. In all such tests it is necessary to consider: (1) validity, and (2) consistency. At the moment the consistency of the objective test is beyond reproach, but about validity we cannot speak so confidently. Again, we were reminded of the necessity of asking ourselves questions, searching questions.

If we have reached the stage when we accept the examination as a test—

### III. OF WHAT IS IT A TEST? OF WHAT DO WE WISH IT TO BE A TEST?

As a Head Teacher, responsible for setting what I will call the Domestic Examinations for the pupils in my school, I feel encouraged to go on trying to devise simple tests that endeavour to assess one definite point that can be assessed with consistency. (I may say here that for the past seventeen years I have been conscious of the fact that  $\frac{5}{10}$ ,  $\frac{7}{10}$ , etc., for Reading means so little, either to pupil or examiner, that I devised a plan, much appreciated by the children, a real test that helps the teacher to know which factor in the art of reading needs further help. It is a test of four separate abilities—each a factor in Reading; it fits in with the formula propounded by Dr. Cattell.)\*

Dr. Cattell insisted again that all tests should aim at helping the individual tested. He felt that the solution of the examination difficulty lay in more research in psychology. ‘Human nature is complex, and you cannot expect to assess any aspect of it by such crude methods as those we now use.’

I was not able to agree with Miss Simmins, who thought that ‘at eight years of age or even earlier’ one might say: ‘This child will *not* pass such-and-such an examination.’ I do not think we should place children on one of two roads at 8–9 years of age. The purpose of the Junior School is not to cast a shadow of a selective examination at eleven plus, but to teach children to live together, to work together, to learn to ‘develop the gift that is in you’. Segregation into groups such as those outlined

\*Details of this test will be published in the January issue.

## GOOD BOOKS

### FOR TEACHERS AND ADMINISTRATORS

THE TEACHER'S GUIDE TO INTELLIGENCE TESTING	1/6	A guide to the purpose, application and interpretation of psychological tests—by E. P. Allan Hunt and Percival Smith.
THE TESTING OF INTELLIGENCE	2/6	A comprehensive review of the theory and practice of mental tests.
PSYCHOLOGICAL ASPECTS OF CHILD DEVELOPMENT	1/6	A review of recent advances in the psychology of early childhood by Dr. Susan Isaacs.
THE EDUCATION OF THE BACKWARD CHILD	1/6	A collection of essays by acknowledged authorities, with notes on the problem of “young delinquents”.
A REVIEW OF EDUCATIONAL THOUGHT	2/-	Two new books in which distinguished educationists review modern tendencies in educational philosophy and in the training of teachers.
THE TRAINING OF TEACHERS	1/6	
CHINA AT THE CROSSROADS	3/6	The Chinese situation in perspective, by Professor Peng-Chun Chang of Nankai University.

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(special schools, special classes, advanced classes) as a result of an intelligence test at the age of eight years would seem to me not only inadvisable but possibly very harmful.

The contribution to the Psychological Symposium made by Dr. Fritz Redl of Vienna was a striking one. His own enthusiasm was communicated to his listeners; his knowledge of his subject seemed to be infinite; his understanding of human actions and reactions was such that he commanded the closest attention to some of his utterances on the behaviour of children. 'Strongly suppressed children are anything but well controlled.' 'Two frequent mistakes in education are: (a) taking suppression for control; (b) thinking suppression is the only way to attain control.'

In Dr. Redl was combined both teacher and psychologist. He gave to us, the teachers in the schools, very great encouragement, for he was definitely of the opinion that teacher and psychologist must work together for the good of the child. His examples of treatment of disturbance impulses in the Child Guidance Clinics could, he said, have been doubled. 'It is in the field of Child Guidance work, and that of the not-yet-created vocation of the family - and - the - school psychologist that research work must be started.'

Some of us who took part in the discussions in the Psychological Section had expressed the opinion earlier in the debate that the *teacher*, as such, seemed almost to be left out during the consideration of Child Guidance Treatment in Clinics. We felt that our view was entirely in accord with that of Mr. Redl, that it was a partnership in which each was necessary for the completion of the other's work.

Mr. Rodger, of the Institute of Industrial Psychology, spoke of the methods used there—'the case-history method: facts and opinions from the individual himself, from his parents and his teachers.' As we listened, we felt here was a sound common-sense method of dealing with a problem. One could not help gathering many helpful suggestions that could be put into operation during school-days.

Dr. Burns, of Birmingham, spoke of school-behaviour problems. I was surprised to find Truancy dealt with as one of the three main behaviour problems in Elementary Schools.

From my experience I should say this problem had almost entirely disappeared.

He divided causes of truancy into three classes:

(a) Fear of school due to fear of punishment, or of difficulties met with in work.

(b) Anxiety about health.

(c) Emotional causes at home.

I do not know that teachers would agree with him that 'the school attendance law is perhaps too strict'. I should say that 'encouragement' instead of 'discouragement' has been one of the maxims of education for at least the last fifteen years; that every effort is made to help a pupil to understand that there is no need for competition with or against others, but a will to put forth effort since all effort is commended.

But I did feel that Dr. Burns made a great contribution to the subject under discussion, particularly in his analysis of the causes of the second and third school-behaviour problems, namely, stealing and aggressiveness. He said: 'A remarkable number of children who steal belong to the dull and backward. Is this the cause? or is this the handicap and the causes lie deeper? They lie in the temperamental and emotional factors, and in the social and economic conditions of the child's life.' 'Aggressiveness,' he said, 'may be the child's normal reaction to unwise handling or abnormal reaction to quite reasonable handling.' Here I think is much food for thought for all teachers.

One of the most important statements was, I think, 'open-air schools often give better treatment than Child Guidance Clinics for nervous and retarded children, not so much because of the open air itself, but because (1) classes are small; (2) there is no strain; (3) the child receives a balanced diet and a good midday rest.'

Since prevention is better than cure, would it not be a sound investment for Education authorities to provide faculties in the schools that would ensure these conditions for all children?

I should like to register my gratitude for having had the benefit of listening to papers in the Psychological Section that gave such up-to-date accounts of the researches that are being made into conditions of child-life.



# Muscular Relaxation for Teachers

Marion Welham

Head Teacher of the Lammas School, Ealing

ON receiving the preliminary programme of the Study Courses for the Seventh World Conference of the New Education Fellowship, there was no hesitation in my mind as to one of the courses I should attend, and that was 'Relaxation for Teachers', by Miss M. A. Richardson. The reason for this decisive choice was that some time ago Miss Richardson's book, *The Nature and Treatment of Stammering*, was put into my hands by a Director of Education who knew of my interest in speech defects. I read the book with avidity, and through its help was able to lead three boys to that state of ease when thought expressed in words flowed over their lips of itself. So it was with a feeling of deep gratitude and a desire to learn more of the art of relaxation from so able a teacher that I attended her Study Course at Cheltenham.

A large international group of students attended the lectures. Most came to seek relaxation for themselves and it was remarkable the change wrought in them during this short course. Tensions were loosened and strained facial expressions were replaced by a serenity which showed that an inner freedom was being realized. Some came who had already learnt the art of bodily relaxation, but who wanted to understand the deeper underlying meaning of a process which cured stammerers, corrected high blood pressure, warded off the hardened artery stage, made athletes of school boys and girls, improved concentration and restored lack of memory. One student—not a teacher—returned to his native land to spread this knowledge of relaxation among bank clerks attached to the banks under his supervision.

One felt in Miss Richardson an ideal exponent of the theories involved in this subject. No exercise was submitted to her students that she

had not made a part of herself, and in this respect she warned would-be imparters against instructing others verbally on matters of relaxation which they had failed to experience thoroughly for themselves. Sympathy, understanding, simplicity and a great kindness endeared Miss Richardson to us all and we felt how fortunate were the children whom she treated.

In the first part of the course Miss Richardson dealt with comparative or partial relaxation. The cat has a fine capacity for relaxing and we were advised to watch its supple stretching movements before it relaxed and Miss Richardson showed us two simple stretching movements whereby every part of the body felt the exhilaration of muscular elongation. Such stretching when followed by relaxing while lying on one's back before sleep—relaxing from the feet towards the neck—encourages good circulation, helps in overcoming high blood pressure and freeing muscular tensions. As Miss Richardson remarked, 'A person who can relax is his own hotwater bottle.'

A third stretching movement which follows the relaxation is breathing, which gives a form of body stretching, while at the same time it seems to stretch one's mind and produces a feeling of repose. To lie on one's back breathing in, feeling that the breathing is from the hips upward, gives a wonderful experience of inner freedom.

The second part of the Course dealt with Curative Relaxation. After stretching and relaxing one lies on one's back, crosses hands and ankles, thereby closing two circuits of energy and thus, breathing rhythmically, one 'recharges one's own battery'. In this condition before sleep much repair work of the body is done, lack of memory can be restored and con-



centration developed. The closed circuit process also helps to calm the nerves, improve the quality of the blood stream and restores the suppleness of muscles. During this type of relaxation one can produce the effects of real exercise such as walking, swimming or cricket, by merely thinking of that exercise. Miss Richardson enumerated many instances where she had helped boys and girls to become really

proficient in games and running, through this process. Tensions caused by anxiety, strain and stress disappear, and with them that lurking deep-lying fear which is the basis of all dis-ease and disharmony. And so relaxation, starting muscularly, can invade all mental and emotional states and leads towards physical, emotional and mental perfection.

# Relaxation and Breathing

M. A. Richardson

**Speech Therapist, L.C.C. centres for stammering children,  
Therapist, Department of Curative Relaxation, Elizabeth  
Garrett Anderson Hospital.**

**C**ORRECT breathing is an essential element in the practice of muscular relaxation. Such breathing is partly responsible for making the practice the vital and renewing force that experience has proved it to be.

But what do we mean by correct breathing? So many 'methods' are advocated that the student may well be mystified. The old-style sergeant-major will require a rigid upholding of the upper chest; the elocutionist will demand intercostal control, while the 'health-for-all' advertiser will insist that all breathing must be abdominal. The advocate of each 'method' will look upon the other two as totally wrong—positively sinful in fact! 'Deep' breathing is a great favourite, and is often so shallow in practice as hardly to be breathing at all. The instructions are usually given in a voice suggesting so much effort that the pupil reacts with an increase of tension, thereby largely inhibiting the required intake of breath. I have seen more than one child 'try' so hard when told to take a deep breath, that all he achieved was a species of muscular convulsions. When these were over and he had ceased trying to breathe, his immediate and unconscious reaction was a gasping

of reviving air into his strangled lungs.

I hope to prove that these various 'methods' are all, in theory and practice, both right and wrong when the student's purpose is breathing for relaxation. They are wrong when taken singly, but right when combined in one full movement. I want to make it quite clear that I am not referring to breathing exercises for singing, elocution, sport or any other muscular activity. I am advocating a full unrestricted movement that promotes ease and well-being and stimulates the inward activity implicit in therapeutic relaxation.

But the relaxation must come first. The muscular conflict involved in trying to force air into one's lungs against the chest's inhibiting tensions is sheer waste of energy. The whole body must first learn to 'let go' and the chest itself must feel easy and elastic, before much breathing is attempted. Once a real start has been made, each helps the other: the more at ease the chest, the better it can breathe, and the better it breathes, the greater the sense of ease.

Let the student begin, therefore, by experimenting with muscular relaxation. Let him lie on his back on a flat surface—the floor is prefer-



able to a bed or couch that sags—with as low a pillow as he can comfortably allow himself. Let him next 'think' through his muscular system, noting the degree of 'letting go' that he is able to achieve. Let him then suggest to himself that he has gone completely limp—that he is sinking through the floor—that his limbs are so heavy as to be incapable of movement—or any other suggestion that will convey from his mind to his muscles the relaxation he is aiming at. Special attention should be paid to the shoulders and neck.

When the student is satisfied that his muscles are relaxed, he should clasp his hands, letting them rest easily over the solar plexus, and cross his ankles.

If, during the process of inducing relaxation, the subject is sufficiently observant to make mental notes of his breathing he will probably have noticed considerable alteration. From being, at first, restricted, rather shallow, and possibly irregular it will have become smoother and deeper in proportion to the increasing muscular ease. Let him then take as full a breath as his chest is able to accommodate *without strain or effort*—allow the breathing to work itself as it were—and then lie at rest and make further mental notes. Did the movement feel free and unrestricted? Did the whole body feel satisfied and fulfilled? If not, where was the sense of constriction and frustration mainly felt? A further experimental breath may give a more definite answer. When the constriction has been located, the next step is to release it. But how? We all know how often concentration on a given set of muscles tends to increase, rather than diminish, the existing tension.

Instead, let the subject visualize his body as divided into seven diagonal strips of equal width between the collar-bone and the pelvis, mentally connecting these strips with the seven colours of the spectrum. (Red at the top, orange, yellow, green around the waistline, blue indigo, and purple at the bottom.) Let him concentrate on any one colour—it is usually quite sufficient to visualize the colour in some form or other—and notice the reaction of his breathing to the thought of the colour. The time required to get the desired result varies enormously. One will get it almost at once and another may have to practise for several days

before achieving it. But, long or short in time, the reaction will invariably be a bigger and freer movement in the region of the trunk corresponding to the colour chosen. [L. E. Eeman. 'Self and Superman.'] This may sound fantastic to those who have not tried it, but I would remind the members of the course on 'Relaxation for Teachers' of the experiment to which one of their number submitted. Although not informed of what was expected of him he showed us a marked reaction to the colour upon which he had been asked to concentrate. With the first person to come forward, therefore, there can have been no 'suggestion'. I have never known the reaction to fail although with some people it can be very much delayed.

If, therefore, there is a sense of constriction in the lower part of the breathing, shall we say, the subject should concentrate on blue—a deep blue sky perhaps. When he feels the fuller movement, he can increase the 'blueness' of his sky and finish with a rich purple.

White, since it contains all the colours of the spectrum, should, in a properly relaxed individual, give a complete reaction from neck to pelvis. Concentration on white—a newly white-washed ceiling perhaps, or snow, should quickly reveal any inhibition in the breathing. It should be easy to note where the response was poor and to make use of the corresponding colour to release the constriction.

Concentration on black will naturally have the reverse effect to that on white, and should never enter into regular practice. It will do no harm, however, if the student wishes to prove its effect upon himself. It is, in fact, very interesting to notice the contrasting effects. To think first of black and observe the gradual dying down of the breathing movement, the inability to prevent this, and the increasing sense of oppression; and the swing over of the mental picture from dead black to dazzling white is sometimes quite startling in its effect.

Concentration on the appropriate colour is a valuable aid to freedom of breathing in relaxation, and its practice will often show surprising results. Freedom of breathing is a potent factor in helping to release individuals from their prisons of anxiety, fear or general strain, from which they emerge as free, confident and self-dependent personalities.





A scene from 'Dioclesian'

# Opera Week

Heller Nicholls

Director of Music, Dean Close

School, Cheltenham

It was a good idea to show what is being done by the musically-minded boys and girls in English schools affiliated with the New Education Fellowship. It was also wise to stiffen some of these public performances by introducing a little professional element, and the added zest given to the four presentations of Purcell's *Dido and Aeneas* by the members of the Intimate Opera Company was in striking contrast to the later performances of 'Dioclesian', where the professional element, with one exception, was missing. Though this is true in principle, it is by no means a reflection on the musical qualities of the children's work, which in the case of *Dido and Aeneas* compared very favourably with that of the professionals.

Cheltenham Opera House is an ideal place in which to give small-scale opera. Frensham Heights School supplied the choral backing, and the solos were sung by Dorothy d'Orsay, Frederick Woodhouse, Geoffrey Dunn and Muriel Wickham. The colour scheme was pleasant to the eye, and all the dresses were designed and made by the pupils of Frensham Heights. Mr. Frederick Woodhouse was the producer, and Mr. Edward Rice conducted. The orchestra of strings, led by Miss Molly Blower, was a thoroughly capable one. Purcell was commissioned to write this opera for a girls' school in Chelsea. This was in 1689—Bach and Handel were then four years old. It is a remarkable work for the period and I have often wondered how our modern performances compare with, say, the performance in 1689 at Josias Priest's school.

I cannot honestly say that the performances of Purcell's *Masque in Dioclesian* given by Sidcot School were equal in quality to those given by Frensham Heights. The solo work was taken by boy and girl pupils and their general presentation was hardly good enough for a cosmopolitan audience at a 'World' Conference where foreign visitors naturally expect the best an English school can put forward on such a unique occasion, and are inclined to be critical. The young principals somewhat lacked freedom in their movements, their intonation was rather weak and their pronunciation of the words by no means good. The chorus work was distinctly better and the orchestra conducted by Mr. Robin Orr was excellent. Still there is this to be said for the performers, they are definitely the gainers mentally and musically for having prepared the work. As interludes Mr. Orr conducted the orchestra through some other Incidental music by Purcell and also through a Suite by Bach.

The trio of singers who form the 'Intimate Opera Company' are Mr. Frederick Woodhouse, Miss Mabel Ritchie and Mr. Geoffrey Dunn. During the week they gave several performances of the following works: *Love in a coffee-cup* (Bach); *Every maid her own mistress* (Pergolesi); *Thomas and Sally* (Dr. Arne); *The Grenadier* (Charles Dibdin); *True Blue* (Henry Carey); and *Bastien and Bastienne* (Mozart). These six operettas were very much to the taste of the audience and were excellently sung and acted. The pick of the performance was Mozart's work, an extraordinary composition for a boy



of twelve years, and one in which the performers excelled, particularly Miss Mabel Ritchie.

Although it was not done at the Opera House, one must mention the fine acting of the Senior boys of Bryanston School in T. S. Eliot's *Murder in the Cathedral*.

Some really good singing was heard in the Town Hall when the Choristers of Bishop Wordsworth's School, Salisbury, sang half a dozen ancient and modern carols and a selection of part-songs, conducted by Mr. John Forbes Milne, a member of the school staff. On the following Sunday, in Cheltenham College Chapel, the same choir sang the Communion Service, and at Evensong they sang the form of service in use at Bishop Wordsworth's school. This was in charge of the Master of the Chapel, Mr. R. H. Combe, and one of the boys officiated at the organ. Mr. John Bell, the High-master of St. Paul's School, London, preached the sermon and the Headmaster of Cheltenham College read the lessons.

On the last evening of the Opera week, the Opera house was crowded to hear and see M. Jaques Dalcroze give a demonstration of his system. He spoke in French and one of his pupils translated. M. Dalcroze was in great form and he and his pupils gave us a charming hour and a half's entertainment. It was very refreshing to see the graceful movements of the performers as they reacted to the various styles



*An impression of Dido and Aeneas*

of music he improvised at the piano. Mr. Wyatt Rawson publicly thanked him for making a twenty-four-hour journey on purpose to show his method and Professor Bovet, of Geneva University, also said a few words of thanks. Mr. Rawson also thanked the boys and girls of the various schools who had helped to make the Opera week a success, and he emphasized the fact that these school performances were given on purpose to show how broad and far-reaching is the scheme of modern education. Nowadays there are very few of the Public Schools who cannot put up a good all-round performance of an operetta, a Shakespeare or a modern play, and it is now quite rightly looked upon as a necessary part of the school curriculum.

## The Commission on Education for International Understanding

THE meetings of the Commission on Education for International Understanding, five in all, resulted in the production of an interim report. This in itself indicates the considerable progress made in the understanding of the problem since the Nice Conference in 1932.

To anyone who remembers both the Elsinore

and the Nice conferences, the Cheltenham meetings were refreshing experiences. The first sitting of the Commission made it very clear that the members were not willing to listen to mere expressions of goodwill. Still less were they prepared to attach importance to assertions made by people who had never troubled to



investigate the matters upon which they were so confident. There was, at the start, the determination to define the terms to be used, so that the report might at least be clear. On the first day, therefore, a sub-committee met to frame a description of 'international understanding' which should serve as a working basis for later deliberations, and drew up the following statement, which was accepted on the following morning by the whole Commission:—

'International understanding can result only from an appreciation of facts about other peoples in relation to their way of life. This appreciation should be based upon the understanding of national ways of life as conditioned by natural and social circumstances. This, in turn, postulates knowledge of geographical, economic, historical, religious and other facts, derived directly from authoritative sources acceptable to the people themselves.'

The Commission recorded its conviction that, through such teaching, international ill-will and conflict would be reduced and finally eliminated.

Professor Chang's discussion of the ways in which facts about other peoples might be communicated, followed very aptly upon this formulation. Professor Chang has made the attempt, in his *China at the Cross-Roads*\*, to give concrete expression to his views. It would be useful to the Commission if members of the New Education Fellowship would consider carefully the effect of *China at the Cross-Roads* upon young people. Mr. A. N. Bonaparte Wyse, of the Ministry of Education, Northern Ireland, pointed out that while we were waiting for proper text-books, the schools were compelled to use others, which often contained matter likely to foster international misunderstanding. He suggested that means should be found for calling the attention of directors of education, and others responsible for recommending books for adoption, to the need for careful scrutiny of text-books.

A survey of the relation of language studies to international understanding was initiated by Miss Violet Nixon, B.A., of the British Esperanto Association. Miss Nixon has carried out

some very careful and interesting investigations of the results of the international contacts of school-children with foreign peoples, after a comparatively short study of Esperanto. She was able to prove very conclusively that children in primary schools and in the junior forms of secondary schools had been enabled to get into touch with children of many countries; and had, through correspondence, achieved a considerable measure of sympathetic understanding of the life of other nations.

Mr. Russell Orr, O.B.E., Director of the Central Information Bureau for Educational Films, reported to the Commission his experience of the use of the film†. He pointed out that the film gave the closest available substitute for direct experience of life in a foreign country, and referred to investigations which gave direct evidence of the removal of prejudice against foreign people following the exhibition of good films. He went on to point out that the good talking film, carrying an English commentary, would assist the general acceptance of English as the second language throughout the world.

Full copies of the interim report are available at the office of the New Education Fellowship‡. The report stresses the Commission's conviction that we are ignorant of many things about which people are accustomed to speak confidently—the effect, for example, upon children of many activities now carried on in the belief that they foster international understanding; and suggests the need of careful investigation in these fields. It admits our complete ignorance of the origins of the prejudiced attitudes common in children and adults alike, and of our lack of knowledge as to the ways of countering the effects of propaganda upon children.

The report is thus very largely a confession of our ignorance in certain definite fields, and a recommendation of studies which may bring enlightenment. There are promises already that studies of this kind will be taken up. Already a film, deliberately produced with the intention of

\* 'China at the Cross-Roads: the Chinese Situation in Perspective', by Peng-Chun Chang. (London: Evans Brothers, Ltd. 3s. 6d. net.)

† Mr. Russell Orr's complete report appears in the current issue of 'Film Progress' published by the Central Information Bureau of Educational Films, Ltd., Kingsway House, Kingsway, London, W.C.2.

‡ Price 3d., including postage. Address the Secretary, New Education Fellowship, 29 Tavistock Square, London, W.C.1.



effecting understanding between two countries, is in course of preparation. An experimental conference, devoted completely to education for international understanding, is suggested for one of the smaller central European countries next summer. Co-operative work, undertaken by one of the national institutes of education, is being planned. Its consideration in detail may well be an important section of the work of the next World Congress.

In achievement and in promise, therefore, the sessions of the Commission of Education for International Understanding mark a very distinct advance upon previous meetings. That this is the case is very largely due to the wise direction of Professor Pierre Bovet, who was appointed Chairman this year. He presided over all the meetings of the Commission at Cheltenham, and supervised the preparation of the report.

GEORGE H. GREEN.

# The International Peace Campaign

THE International Peace Campaign and its first World Conference (Brussels, September 3-6, 1936) have introduced a new factor into the international political situation—a movement of *peoples* determined to save the principles upon which the League was founded from the discredit and disillusionment that have resulted from their half-hearted application during the last heart-breaking five years. The Brussels Conference was unique among peace conferences in that it did not propose to discuss once again the foundations of peace, and thus continue to probe the differences that exist between various sections of peace-lovers. Instead it took its stand on a definite policy outlined in four points, which were to be accepted by all delegates. Discussion of these points was ruled out of order from the beginning, since the Conference was to be solely concerned with how to get its policy accepted and acted upon by the peoples and governments of the world. The four points embodied

the essential principles upon which the Covenant of the League of Nations rests. To use Viscount Cecil's paraphrase, they stood for 'peace based on the Sanctity of Treaties, supported by a system of Collective Security on the one hand and the pacific redress of international grievances on the other, and buttressed by the reduction and limitation of armaments and the abolition of profit from the manufacture and traffic in arms.'

In this summer of disillusionment, how many people were ready to say that, in spite of all, they stood by the principles of the Covenant and wished to see them honestly applied, in order that they may form the basis of a new world order? It is indeed a crucial question. How many have lost faith? The answer was given by the Conference. National committees had been formed in a large number of countries to prepare for the Conference by bringing together League of Nations Societies, Peace Groups, Women's Organizations, Churches

## THE FOUR POINTS

1. **Recognition of the Sanctity of Treaty Obligations.**
2. **Reduction and limitation of armaments by international agreement and the suppression of profit from the manufacture and trade in arms.**
3. **Strengthening of the League of Nations for the prevention and stopping of war by the organization of Collective Security and Mutual Assistance.**
4. **Establishment within the framework of the League of Nations of effective machinery for remedying international conditions which might lead to war.**



and Religious Societies, Trade Unions, Co-operatives, Teachers' Associations and Municipalities. A number of International Organizations also joined, such as the two ex-service organizations, C.I.A.M.A.C. and F.I.D.A.C.

No one was accepted as a delegate unless appointed by an organization subscribing to the four points. It is true that reservations were allowed, but those made were usually more a matter of emphasis than of principle. The out-and-out pacifists, such as Canon Sheppard and the Peace Pledge Group, attended as observers, not delegates, and held a meeting of their own at the end of the Conference.

The attendance may well be taken to indicate the amount of world-wide support now given to League principles. About 2,000 people were expected, 4,900 actually came, from 35 different countries and they represented 50 International Organizations and 750 National ones. Of the delegates 1,150 were from Belgium; 2,200 came from France, but in order to keep the balance between national delegations, 1,500 of these were called 'participants' and had no delegate rights. The number of French representatives showed France's passionate attachment to the cause of Peace and her realization that she alone cannot preserve it. Many factory workers from the north of France used their first holiday-with-pay to visit Brussels and demonstrate for peace. The delegation from Great Britain amounted eventually to over 650; 350 came from Czechoslovakia; and Poland, Bulgaria, Hungary, Rumania and Jugoslavia were represented. We learnt at the Conference that in the last-named country the women's organizations have recently carried out a Peace Ballot on the lines of the British one, which 450,000 people signed. All the Scandinavian countries sent delegations, those of Denmark and Sweden being said to represent 1,000,000 people each, though Sweden at the beginning of the year had doubted whether she could send any delegation at all. The United States had some 60 representatives from 36 societies with a membership of 15,000,000. India and all the Dominions were represented, some delegates coming specially from Australia. Soviet Russia sent 8 delegates, the chief of whom, Mr. Schwernick, represented the Russian Trade Unions. A Mexican delegation was also present.

Delegates had been invited from Germany and Italy, but the invitation was refused. No Japanese was present, but China sent 9 representatives. Clearly, if numbers and self-sacrifice (for the majority of delegates probably came either at their own expense or at the expense of a small group) are any indication, the world as a whole is not prepared to relinquish the principles of the Covenant without a struggle.

The Conference lasted three days, and its work consisted of two plenary Sessions, intended to emphasize the will to peace of all those taking part, and of separate meetings of the General Commission and 14 other small Commissions which reported at a further meeting of the whole conference. The two plenary Sessions were presided over by the Joint Presidents of the Campaign, Viscount Cecil and M. Pierre Cot, the present French Minister for Air. Certain phrases from the last Session remain in the memory. M. de Brouckère, the Belgian socialist, declared that the campaign was for justice and peaceful change, since war, as the last war showed us, will not remove the injustice created by wars. Lord Lytton, representing Conservative opinion, said that the strength of the League depended not upon the number of states belonging to it but upon the understanding and support of the people forming those states, and ended by asserting, to great applause, 'In the cause of peace I will allow no difference between left and right.' Marcel Cachin, the French Communist, used the phrase 'A l'aide de la nation agressée' which was afterwards adopted in the main General Resolution in the form, 'Our only enemy would be an aggressor who in defiance of international law would destroy the peace of the world.' He ended a speech in which he had deliberately avoided any reference to communist principles, with the words 'A tous les peuples du monde une main fraternelle.' The Soviet delegate spoke in Russian and his speech, which not more than a dozen people can have understood, was vociferously applauded even before the interpreter got to work on it. This applause was redoubled when a Spanish representative appeared at the Tribune and gave the Communist salute with clenched fist raised. Such indications of the left-wing character of a large portion of the audience did not, however,



prove that the gathering had a party-political nature. The representative of Abyssinia had an equally enthusiastic welcome, and the only 'incident', if it can be called one, occurred when a woman clad in a brilliant blue uniform unfurled an international flag and was carried out of the hall for her pains.

In the General Commission this non-party character of the campaign was in constant evidence. Noel Baker, the vice-president of the campaign, declared that, far from trying to take sides with one party against another, the I.P.C. seeks to settle social and international difficulties not through force but through reconciliation. The practical decisions of the General Commission included the setting up of a permanent international Secretariat, of a General Council, meeting frequently, consisting of two delegates from each national committee and one from each international organization, and of a smaller Executive committee elected by the Council. The controlling body of the campaign will thus represent all wings of the peace movements and all political parties. It was also decided to raise an International Peace Fund (£50,000 is aimed at) and a yearly income from National Committees in support of the Secretariat of £6,000. It was further hoped that some kind of simple international plebiscite might be carried through, thus continuing and extending the results obtained by the Peace Ballot in Great Britain. The participating members of National Committees have certainly gone home filled with an eager desire to make of the Campaign a movement of the peoples of the world and thus stop the defeatist attitude that at present seems to benumb the peace movement everywhere.

The two Commissions in which readers of *The New Era* will be particularly interested are reported on below. Perhaps the most enlightening of the other twelve were the Agricultural, the Trades Unions, and the Aviation Commissions. A special Agrarian Congress was held simultaneously with the Conference, at which a large number of European and American Peasant and Agricultural Organizations were represented. These formed themselves into the Agricultural Commission of the International Peace Conference, and decided to create an international Agrarian Centre to

defend the peasantry from exploitation by governments, and in particular from the devastation of war.

The Trades Union Commission, the rapporteurs of which were Messrs. Jouhaux (France), Simpson (England) and Schwernick (U.S.S.R.), was peculiarly impressive, partly on account of its splendid organization, and partly owing to the fact that 1,000 delegates attended its meetings. The Commission demanded an international Economic Conference to stabilize the exchanges and secure a just distribution of primary products. The Economic Commission took up again both these points and added a demand for the reduction of tariffs and the abolition of quotas. It also suggested that a plan for international works should be elaborated in order to reduce unemployment. Finally the Aviation Commission, on which C. W. A. Scott (England), Henry Bouchet (France) and Viruly (Holland) sat, demanded the internationalization of Civil Aviation and the formation of an international Air Force. From the nature of these resolutions the reader can see the broad and scientific way in which the four points of the Campaign were interpreted and the little likelihood there is of the International Peace Conference refusing to face the practical problems of peace at the present time.

WYATT RAWSON

*New Education Fellowship  
Headquarters Delegate*

## Education Commission

The Congress was a first attempt to assemble in a world-wide demonstration delegates from international and national organizations, representing a great diversity of political and social opinion and aim. It was evidently in some danger of being 'rushed' by overwhelming forces from the 'left'. That this did not happen is a tribute to the honour and control of the members, who consistently lived up to their agreement that differences of political creed should be laid aside, in the effort to find a working basis for peace. This sinking of differences in itself made the Congress a notable event, and the promoters and organizers of the movement must have felt themselves well rewarded for their work, and for their faith in the success of the undertaking.



The Commission of Educators was engaged in discussing resolutions on the training of children in friendliness to those of other lands. (This, by the way, can only be achieved by training in friendliness towards those among whom their lives are spent, which again depends entirely on the attitude, first, of the parents and secondly, of the teachers as shown by their words and acts). There were discussions on the encouragement of suitable educational films and broadcast-talks; on how to present history and geography as the story of the development of interdependent civilizations, not as a series of conflicts between rulers, for territory considered to be the private property of a rival; on how Teachers' organizations might develop a method of teaching favourable to the spirit of peace; on the examination and revision of textbooks with this object.

The penalties which some teachers suffer for their efforts towards training for a peaceful outlook aroused much sympathy. The only subject which produced definite controversy concerned the direct propaganda in the school for the League of Nations by means of Junior Branches of the L.N.U. and similar bodies.

For myself, I felt that there was a danger of our overlooking the duties of parents and the effect their attitude has on the child in its earliest years. I was therefore glad to be able to put this point forward and ensure its inclusion in the resolution passed by the Commission.

A lesson to be learnt from the Congress is that the *peoples* of the world are tiring of the failure of the statesmen and politicians to produce and ensure peace, and are determined to take a hand themselves in bringing about a feeling of security, thus enabling the solution of the problems before the world. The determination is there; it would be well if the statesmen took note of it.

EVA HARTREE

*Delegate from the  
English Section N.E.F.*

## Arts, Letters and Sciences Commission

The Commission did much successful work, in spite of the fact that neither the nominated

president, rapporteur nor secretary turned up and thus all depended on spontaneous initiative. Seven sub-commissions were formed, which reported to the main commission. It was remarkable how eager everyone was to arrive at practical results and to remain in contact after the Congress. It is true that there was nothing new in the main proposals, which were all well known to workers for peace. The striking feature was the strong desire that was shown to *achieve* something co-operatively. Many thoughts, hitherto confined to pacifist circles, seemed to become self-evident in the light of so much 'pooled' goodwill. This is in accordance with the first aim of the I.P.C., to articulate, organize and diffuse constructive forces for peace which have up to now been isolated or merely latent.

The following resolutions may be of special interest to educators.

The first two Commissions, on the 'Arts', advocated an appeal to imagination as well as to reason in peace propaganda, and the use of folklore, drama, etc., for promoting international understanding. Commission 3 (Literature) wished to draw up lists of books encouraging the pacifist outlook, for incorporation in every public library. Commission 4 (Press) demanded that Governments should investigate the finance of the Press of their country so that the general public may be better informed of the background of certain tendencies harmful to peace.\* Commission 5 (Radio) proposed a regular international Peace Broadcasting Service, on cultural as well as on political lines. An investigation into the possibilities of creating such a service is now being undertaken and may be said to be distinctly encouraging so far. Commission 6 (Science) suggested propaganda in universities and technical schools against the utilization of science for destructive purposes. It also wished scientists to combat pseudo-scientific (including pseudo-historical) interpretations of fact which produce a mentality favourable to war, or fatalism as to the biological necessity for war. Commission 7 (Medicine and Psychology) laid stress on the need for getting

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\*In the meantime the French Government announced a Press Bill to that effect, to be put before the Chamber.



at and removing the causes of war which exist in the unconscious of the individual as well as in the social and economic conditions of the modern world.

The general resolution, passed unanimously by the seven sub-commissions, contains a formula which may help to bring together those who believe in 'collective security' in the sense of using military sanctions in the last resort and those Christian pacifists who think that in no circumstances can the murder of innocent individuals be right. It reads: We 'wish to co-operate in establishing a security based upon mutual assistance in the satisfying of the elementary needs of human beings, in the hope

that this type of security will eventually prove a better protection for nations than armies and the threat and fear of war.'

This formula was incorporated in the address of the representative of the 'intellectuals' at the I.P.C. deputation to the League on October 1st. It may enable those who have conscientious objections to the third of the Four Points (that concerned with collective security) to co-operate whole-heartedly and hopefully in the International Peace Campaign.

ELISABETH ROTTEN  
(*Delegate from N.E.F.  
Executive Board*)

## Letters to the Editor

[A reader has sent in the following stories and suggests that such might appear regularly in the *New Era*. We welcome the suggestion and shall be happy to print children's stories from home and school—especially ones that illustrate the child's reaction to modern ways of dealing with him.—ED.]

### *Sanctions*

A play-hour had been started in our village with the idea of providing child companionship to only and elder children. I took both my small children one afternoon and at the end of the hour, when I was dressing baby Janet, I heard a yell and turned to see a small boy holding a hand to his eye. My four-year-old son then remarked very calmly 'That's the only thing to do, Mummy, smack him in the eye'. I was completely taken aback; my son is always very gentle.

'Well', he continued, 'he pulled my hair and slapped my face, I tried to get away under the table but he followed me, so, that's the only thing to do, slap him in the eye.'

### *The Purpose of Life*

My small four-year-old son was having a bath and was unwontedly quiet. Then he said.

'Mummy I know that you borned me, but who borned the mummies. Where are all the people?'

I explained about grandparents and great grandparents and told him that they were dead now, because they were so old. He thought again.

'But Mummy, what's the use of it—all these people being born and growing old and dying?'

### *Invective*

Martin has been attending the village school for a year. I was told that the children's language there was 'simply awful', so I had daily been expecting to hear something lurid. One morning Daddy was in his usual train-catching frenzy. The dog offended in some way and was whacked. To Martin this is an

unforgivable crime, the dog must *not* be punished. Scarlet with rage he seized the bread knife and with tears running down his face, shouted:

'I'll cut your head off. You silly ha'porth, you—you—RABBIT'.

DEAR MADAM,

A group of socialist teachers, discussing the aspects of education at the present day, have come to the conclusion that there is a growing need for a socialist school. The most perfect form of society is that in which *every* individual is able to attain the most complete development of his or her personality within the framework of social living. If our children are to grow up to help fulfil these aims, which alone will carry humanity forward, they must develop within a community which is based on, and puts into effect, these principles of equality of opportunity, co-operation and shared social responsibility.

We believe that 'impartiality' in teaching is a dangerous illusion and we propose to base the school on these socialist principles of life—parents, teachers and children co-operating.

We think it should be possible to launch at least a small junior day school in London if all interested parents and educationalists came together and co-operated in ways and means. Would all those therefore who are interested please communicate with Miss Tudor-Hart, 52 Belsize Park Gardens, N.W.3.

Yours faithfully,

BEATRICE TUDOR-HART,  
*on behalf of the Group*

[We have repeatedly made it clear that we consider that indoctrination is not a suitable educational technique for the future citizens of a democracy. We are happy, however, to publish the above as an honest statement of the opposite view.—ED.]



# Fellowship News

## N.E.F. CONFERENCE IN AUSTRALIA AND NEW ZEALAND

(August-September, 1937)

Plans for a great Regional Conference 'down under' are well in hand and everything points to a successful and invigorating campaign. A fine panel of speakers is being formed and among those from other parts of the world who hope to attend are:—Dr. William Boyd, Glasgow University, Dr. E. de S. Brunner, Teachers College, Columbia University, Dr. Coffman, President of Minnesota University, Mr. E. Salter Davies, Director of Education, Kent, Dr. P. Dengler, Austro-American Institute, Vienna, Mrs. Beatrice Ensor, Prof. F. W. Hart, University of California, Dr. Susan Isaacs, Institute of Education, London, Dr. I. L. Kandel, Teachers College, Columbia University, Mr. A. Lismer, Art Gallery, Toronto, Dr. E. G. Malherbe, National Bureau of Education, S. Africa, Mr. P. E. Meadon, Director of Education, Lancashire, Dr. Cyril Norwood, President of St. John's College, Oxford, Mr. Y. Tsurumi, Japan, Mr. Anders Vedel, Denmark, Rektor L. Zilliacus, Finland. It is expected that representatives will attend from the Board of Education (England and Wales) and the Carnegie and Rockefeller Foundations.

The enthusiasm already being shown in both Australia and New Zealand is most encouraging. Official circles are offering their help with a generosity that proves their eagerness to promote the best in education. Promises of support from the Commonwealth and State Governments of Australia amount already to about £2,000. The Government of Tasmania is also supporting the Conference well: in addition to making a grant, the State Government has been the first to notify its willingness to provide overseas speakers with free transportation on the State railways. The Commonwealth has already undertaken to do this on its own railways.

In New Zealand financial support is guaranteed. The Educational Institute of N.Z. has guaranteed £200 and advanced £25, the N.Z. Council for Educational Research has promised £200, the University of N.Z. £100, and the Associations of Secondary School Teachers and Technical School Teachers £50 each.

Further particulars of the Conference may be obtained from International Headquarters.

## AUTUMN ACTIVITIES IN ENGLAND

### Lectures

A series of lectures (illustrated by films or slides) on *New Schools in Action* will begin on the 10th November at 6.30 at the Adolph Tuck Hall, Woburn House, W.C.1. The schools included in the series are: Bembridge School, 10th Nov.; Garden School, 17th Nov.; King Alfred School, 24th Nov.; Brickwall, 1st Dec.; Heathfield (Keston) and Oldfeld, 8th Dec. Course ticket 6s., to Members 4s. 6d. Single ticket

1s. 6d., to Members 1s. Notices will be sent to members. Others interested should send a p.c. to the Lecture Secretary, International Headquarters.

## WORLD FELLOW TEAS

At 5 p.m. at International Headquarters, 6th Nov. Mr. A. K. C. Ottaway on *Planning a New School*; 13th Nov., Dr. Lubienski on *Some New Apparatus for Teaching Mathematics*; 20th Nov., speaker not yet arranged; 27th Nov., Dr. H. von Barravalle on *The Work of the Waldorf School, Stuttgart*.

## RECEPTION

The Annual Reception of the N.E.F. and E.A.N.S. will be held on Saturday, 28th November, in the Duke's Hall of the Royal Academy of Music. The speaker will be Prof. John Macmurray, whose striking address two years ago will be fresh in many memories. Members are asked to book the date now. Invitations will be sent later.

## BRANCH NEWS

The Cambridge Branch has arranged a programme of interesting activities for the autumn; on Tuesday, 3rd November, Mr. R. Meldrum will speak on *The Teaching of English*, and on the 1st December, Miss M. M. Allan will speak on *Religious Teaching in Schools*.

## PASSAGES TO AUSTRALIA

Delegates and others attending the

## AUSTRALIA-NEW ZEALAND CONFERENCES

of the

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The Liverpool Branch has also sent us its programme for the winter session, which comprises six lectures on important subjects. On 13th November, Mr. E. L. Russell will speak on *Poetry*, and on 5th December, Mr. E. Grosvenor will give a talk on *Lino Printing* with demonstrations by pupils of Oulton High School.

### NEW TELEPHONE NUMBER

The telephone number of International Headquarters is now Euston 1890.

### ENGLISH SECTION

An important meeting was held at Headquarters on 22nd September to discuss the future of the English Section. Mr. A. J. Lynch was in the chair and there was a very good attendance, including members who had come considerable distances. It was felt that the time had come for a strong English Section to launch out on a programme of work in this country, distinct from the international activities of headquarters. That there is plenty of work to be done was abundantly clear from the speeches made at the meeting. Representatives of teachers' organizations emphasized the need for carrying the N.E.F. and its message into the schools within the state system, where the vast majority of children were being educated. They assured us that their associations were eager to co-operate. The meeting appointed a small interim sub-committee, representing various types of educational work, to study the matters that had been raised and bring forward proposals on the lines which future activity in this country should follow to another meeting of the Section in the near future.

The meeting unanimously passed a resolution inviting Professor J. H. Nicholson, Principal of University College, Hull, to serve a second year as President of the Section. Professor Nicholson has accepted the invitation.

### OUR SPANISH FRIENDS

The present tragic happenings in Spain have hit some of our friends particularly hard. One of the staunchest protagonists of the New Education in that country has just arrived in London with his wife and two children. Being neither right nor left in their political views they fall between two stools and are unable any longer to earn the means of subsistence at home. Others in a similar plight are likely to seek refuge in England. Their needs are: (1) opportunities of teaching Spanish or otherwise helping in schools, in return for board and keep and, if possible, a little pocket money, (2) places for their children in schools,

(3) au pair positions in families. Will any of our friends who can offer or suggest help please communicate with International Headquarters.

### PAUL GEHEEB

In 1934 Paul and Edith Geheeb, together with a group of children, left Germany and the Odenwaldschule to start a new life and new work in Switzerland. They have built up the nucleus of a school which is to be neither German nor Swiss, but a school of Mankind. Paul Geheeb described the aims and organization of this new school in an article in *The New Era*, March, 1936. There are already sixty-four children and a circle of experienced colleagues. A beautiful site has been found, with an empty hotel that can be converted into a school building at a cost of about £1,100. The greater part of this sum has been promised, but £460 remains to be raised. The school is planned to be self-supporting. We feel sure that many friends of the New Education will welcome this opportunity of showing their appreciation of a great pioneer by responding immediately to this urgent appeal for funds or by sending children. The appeal is backed by the signatures of ten of the most distinguished figures in New Education. Contributions, large or small, will be gratefully received and should be sent to International Headquarters.

### CIZEK PUPIL SEEKS POST

One of Professor Cizek's most successful pupils, now aged about 23 years, is in England and seeks teaching post in school or privately. Further particulars from Miss Soper, N.E.F.

### INTERNATIONAL CENTRE FOR PROGRESSIVE SCHOOLS

At the Cheltenham Conference the International Centre for Progressive Schools was formed to take the place of the International Association of New Schools formed at the Nice Conference in 1932. Schools may join by becoming 'members' or 'associates', and individuals who would like to be kept in touch with the Centre may join as 'friends'. Mr. Kees Boeke, Bilthoven, Holland, is the Chairman, and Dr. W. M. van Popta, Nieuw Lyceum, Bilthoven, is the General Secretary. A short bulletin has been issued, giving the aims and constitution of the Centre. Copies can be had from the General Secretary.

### REPORT OF THE N.E.F.

A fifty-page Report of the N.E.F. for 1934-36 has been printed. Members should have received copies several weeks ago, but if any readers of *The New Era* would like a copy will they write to International Headquarters.



The Swimmer—a carving by a young Nigerian craftsman

(Copyright)



# Book Reviews

**Learning to Live Together.** *Report of the Dutch Regional Conference of the New Education Fellowship. (Utrecht, 1936.) (N.E.F. Office, 29 Tavistock Square, London, W.C.1, 92 pp. 2s. 6d.)*

There must be many who will be glad to see this report of a Conference which was carried through so triumphantly in face of so many vicissitudes and setbacks. The title is particularly happy, being both timely, and appropriate for a Conference held in a land which has seen the rise of such significant work as that of Mr. Kees Boeke's 'Werkplaats' at Bilthoven.

Lord Allen of Hurtwood contributes an introduction, and two Nederlander stalwarts, Kees Boeke and Dr. J. H. Gunning, follow with a 'Prologue'. The report proper falls into two parts, dealing respectively with the theory and the practice of learning to live together. Three very interesting papers constitute Part One. Professor J. Boeke discusses the biological factors which determine the process of common life. Dr. Fritz Redl has some penetrating and helpful things to say on the psychological aspects, and Mr. Wyatt Rawson handles competently the sociological side.

Part Two is more discursive and in some ways less satisfactory. It does not offer quite that clear and coherent demonstration in concrete practice of the principles laid down in Part One which might have been expected. This may be due, in part at least, to the necessarily slight treatment which is all that is possible in short papers.

Nevertheless, there is much interesting and reliable detailed material in the papers presented under Part Two, notable among them being Mlle. Carroi's discussion of the problems in living together which modern society sets for the secondary school. Her paper should be read along with Dr. Redl's illuminating commentary on the phenomena of adolescence.

The general impression left upon at least one reader is that, while the general direction and tendency of the thought and practice that are described in these pages are true and well-aimed, the main task still lies ahead. One suspects continually the operation of fair-weather influences, derived from a world much less stern and menacing than that which faces us to-day. The optimisms are at times a little too easy, the solutions too facile and over-simplified, the distinctions too sharp and unqualified. On the one hand we have to learn to transcend much more thoroughly than we have yet done that distinction—in itself purely abstract—between the individual *per se* and the individual as social. When Professor J. Boeke says, for instance, that animals co-operate by instinct while children have to be taught to co-operate, one suspects that he is working

with an inadequate psychology. Passages could be cited from other papers which suggest the same idea of an original 'pure' individual nature to which sociality is added, as something extra, through the educator's art. This is to land ourselves over again in the tangle from which Rousseau never quite escaped, and to carry over into an age where they may well be fatal the inadequacies of 19th century attitudes.

What a grim humour a Creator must have had who could create men with a 'nature' that must ever be unfulfilled unless it submits to a discipline of society that is really alien to itself! How then can it ever be fulfilled?

We shall not be armed for the task before us until, in our interpretation of individuality, we return to a great tradition which steadfastly refused to regard the 'social' as either a subtraction from, or an addition to, the 'individual'.

On the other hand we have to adjust our thinking to a social world, in turmoil with great new births whose nature is still unknown. The paper by Mlle. Carroi comes nearest to a grasp of the situation. In some of the papers one misses clear evidence of a sense that this is no longer the 19th century. Professor Bovet's all too short paper on 'War and the Combative Instinct' is not open to any such criticism, for in it he looks steadily at the actual situation and offers pointed suggestions for the educator who would adjust his action to meet it.

Over-simplification seems to us most evident in the introductory remarks by Lord Allen of Hurtwood. There are those who would contend that the 'new religion' of which he speaks is neither new nor a religion. It is at best as old as the Golden Rule. 'Social partnership', if it is to be effective and stable as a governing principle, springs from much more than social partnership. And simplicity in religion is the achievement of a struggle which has penetrated to the depths and gone through all the intricacies, rather than the facile and rootless contentment which is hoped for by ignoring the struggle and confusing a religion with a bare ethical formula.

These reflections are intended, however, only to suggest that the bulk of the task still remains to be done. The present report does indicate admirably the direction in which the task lies. That in itself is an achievement well worth while, for which we have every reason to be grateful. F. C.

**Changing Man. The Soviet Education System.** *Beatrice King. (Gollancz, 10s. 6d.)*

It is obviously important that we should have available a good account of the spread of education in the Soviet Union. The unfettered experimentation of the first decade has been checked, and its results have been systematized. Thus one is justified in beginning to form conclusions.



Mrs. King has given us an able book. There is statistical material for those who want it—and the statistics tell an impressive tale. And there is a great deal of first hand observation. Mrs. King speaks Russian fluently and has mixed freely with teachers and scholars in the Ukraine as well as in Moscow and Leningrad. She gives her impressions always with freshness. Sometimes her enthusiasm leads her a little further than we should perhaps care to follow. Is it, for example, really fair nowadays to imply that the motive force behind all English education is individualistic acquisitiveness, whereas the sole urge in a Soviet School is co-operative endeavour?

The English educationist often expects to find, in the U.S.S.R., schools far eclipsing anything which a mere 'progressive' school in England can offer. He will not do so. There is co-education throughout the U.S.S.R., but it does not imply the free mixing allowed in certain English schools. There is still self-government in class, but it has been curtailed by recent decrees. Wall-newspapers certainly remain, but they seem to me a somewhat crude form of decoration, with no more effect than a school magazine. The Dalton Plan, modified to apply to groups rather than to individuals, was tried and rejected on the ground that such a system is suitable only to expensive private schools with small classes.

There is, of course, another possible reason for the abolition of the Dalton Plan. It is easier to mould political opinion by class-teaching than by free assignments. If you assume the perfection of a certain political creed, you are perhaps justified in instilling it to the exclusion of all others. And Mrs. King rightly points out that we in England teach to some extent within a similar rigid framework. 'May the teacher in an English State School or Public School teach Communism or atheism?' But though exclusion of certain creeds may be permissible, the untiring emphasis on the one and only creed does become a little nauseating. 'In one crèche I visited, a budding communist of about two years old gave the Pioneer salute. A three-year-old girl in my compartment, when travelling from Kharkov to Moscow, informed us that she was a shock brigader, and that a shock brigader must write well. The four-year-old daughter of a Soviet citizen living in London, told her father that she was a shock brigader because she had eaten up all her dinner.' As Mrs. King rightly observes, they are beginning to grow out of it. She quotes the Director of a psychological institute: 'Communist education does not mean filling the children's heads with political catchwords such as "bourgeois enemy", "capitalist exploiter", etc.' But at the moment it still makes life very tense.

These problems are all raised by Mrs. King. She is an avowed admirer of the system and I sometimes fall short of her unqualified approval. In two other directions, however, I subscribe most fully to her praise: I refer to the treatment of young children; and to the training for leisure.

There is a careful account of pre-school training, including a time-table of one day in the life of a

child attending a nursery school. I entirely agree with the high praise bestowed on the Institute of Mother and Child in Moscow. In the other sphere, the training for leisure, the efforts of the Soviet Union are no less impressive. It is not easy to train even a favoured few to employ their leisure to their full profit. To attempt this with the whole child population of a nation is a herculean task. Yet this is actually being achieved. Of a visit to children in a workers' club in Leningrad, Mrs. King says: 'It was one of the most delightful half-hours spent in the U.S.S.R. The children were all under nine. They danced with a grace, spontaneity, verve and a freshness that one expects, but rarely finds, in accomplished dancers.' I believe this to be no exaggeration. In the Pioneer Part in Leningrad where some 12,000 children attend each day I received the same thrill of delight.

Higher Education receives full treatment. Here again the bourgeois mind is somewhat appalled by the stress on political opinion. All students must take a course in social science beginning with a study of Marx and Engles, and ending with 'The All Union Communist Party of Bolsheviks as the front rank and shock brigade of world proletariat'. 'There is a seriousness, an eagerness about, which to the student is very striking, we are told'. Striking, yes. But surely needing a little fresh air. And Mrs. King herself voices this need at the end of the chapter. 'They need to mix with the world outside the U.S.S.R. to broaden their experience and their judgment, a need which many of them realize.'

In the Appendix is a useful account of the treatment of minorities, showing what pains are being taken to provide for them in their own language; and there are the new time-tables for both Russian and non-Russian schools.

One cannot but be grateful to Mrs. King for gathering together such useful material. It is a most informative book.

*E. C. Marchant.*

**Youth Welfare in Germany.** John W. Taylor. (The Baird-Ward Co., Nashville, Tennessee.)

Dr. Taylor has made a very thorough study, with the help of many German officials, of the provision for normal youth (*Jugendpflege*), occasionally touching on the provision for abnormal youth (*Jugendfürsorge*).

The most remarkable feature of the book is its fairness. The validity of the doctrines and aims of National Socialism is outside its scope. The author explains them, because they underlie youth welfare work in present-day Germany, but does not pronounce upon them. He confines himself scrupulously to what the State does in this particular sphere. Official pronouncements often make the intention and application of an ordinance almost naïvely clear, but sometimes the unaided reader will not be able to interpret the significance of a bare statement. For instance, the table on p. 97 shows that in 1933 the number of Youth Hostels suddenly dropped by 124. It is no part of the author's task to point out



that some of the largest and best of them, e.g. Burg Hohnstein, were turned into concentration camps. Again, on p. 183 we are told that no film showing violent death, gang warfare, etc., may be viewed by youth under 18. This may be true of commercial films, but it is certainly not true of Nazi propaganda films. For example, the film *Der Hitler-Junge Quex*, to which children of nine and upwards had to be taken, showed violence and gang warfare waged by Communists on Nazis before Hitler came to power; in one unforgettable scene Quex's mother takes her life for fear of the Communists—she shuts herself in a room, turns on the gas and slowly dies in dreadful anguish.

In tracing the history of the various branches of Youth Welfare the author is fair to the governments before 1933. His official statistics are almost all unavoidably pre-Nazi and the impression is sometimes given that things are still in existence which are only nominally so. During all the post-war years German Youth Welfare work was exceedingly well done, and in this as in many other spheres, Hitler simply took possession of what others had built. As Dr. Taylor says, 'the new government has left untouched the machinery of State and federal aid to youth welfare. It has changed the principle which underlies it and the personnel which directs and handles this machinery.' In practice this means an important change of emphasis: Pestalozzi's 'Head, Heart and Hand' has become Hitler's 'Hand, Heart and Head.' Physical training is raised to the highest place and four of the seven purposes for which State aid may be granted are concerned with it (p. 32). What is provided for the Head is well illustrated by the lecture programmes for Youth Welfare workers under the Republic and under the present regime (pp. 52-3) and by the range of brain food for the Hitler Youth (p. 84). The latter comprises (1) Principles of National Socialism, (2) Race Theory, (3) German History from the National Socialist standpoint, especially the Great War, the Treaty of Versailles and the rise of National Socialism, (4) German Culture.

One strong impression that the book leaves is that Germany has for a long time taken Youth Welfare seriously, as she has every kind of social work. Her thoroughness we can hardly hope to imitate, her manner of organization will not appeal to us, but her concern and action on behalf of youth ought to make us sit up. The Youth Hostel movement, for instance, taking its inspiration from the work of Turnvater Jahn a hundred years before, began with one hostel in 1909. By 1924 there were 2000. Under Baldur von Schirach's administration each child in most of the States contributes one *Pfennig* a month to the Hostel Association, thereby becoming a member. To-day over half of Germany's youth belongs to the Hitler Youth organizations, and about one third of their total membership were in 1934 afforded opportunities of summer camping. Some of this enthusiasm and energy is no doubt due to the fact that in Germany to-day young men are at the helm.

It is impossible even to mention all the numerous

interesting subjects with which Dr. Taylor deals. He has performed a useful task in bringing together a wealth of material not easily accessible and explaining it lucidly. His book is not to be dipped into and quoted without discretion for the reason stated above, but the reader who has already given some study to Germany will find it extremely valuable.

V. Ogilvie.

## **A History of English Life. Volumes I and II. A. Williams-Ellis and F. J. Fisher. (Methuen.)**

At first sight of two new small history books, illustrated with many of the same type of pictures as all the other text books, one is apt to sigh and think, 'Why write another?' But further investigation into these books shows some new and interesting features.

One aim, in the authors' own words, 'has been to keep before the reader . . . the condition of the people question. The other is the progress made in science, technics, art and invention in each period and the way in which each discovery was conditioned by the needs and the spirit of its own age and in time changed the life of the generations that came after.' The book certainly is an excellently woven combination of the new type of social history with enough of political history to satisfy even the old-fashioned yearner after facts. Wars even are discussed, but always from the point of view of the people and never to glorify heroes. This is to my mind the great merit of the book—war is an interruption to progress, not a glorification of the nation.

The text makes interesting reading, but at times it seemed to me to lack organization and to be a little discursive. I wanted to see more clearly which were the 'memorable events'. The authors evidently felt this and summed up the chapters by 'Special points to notice'. But this does not take the place of a clearly organized argument throughout a chapter.

The diagrams, perhaps in particular the endpapers, are delightful and most clear and illuminating. I wanted many more of them. The rest of the illustrations are also well done.

It is difficult to see from these two books how the whole series would fit into a school course. We shall await the next volumes with real interest. They will be harder to write and yet will be the real testing ground.

M. W.

**The December New Era will be on  
the Free Society.**

**The contributors will include :—**

**PROFESSOR R. H. TAWNEY**

**DR. PENG CHUN CHANG**

**DR. NIETO-CABALLERO**



**The School of the Future.** K. G. Saiyidain. (Indian Press, Allahabad.)

The reader who takes up *The School of the Future* in the hope of obtaining a blue-print of the ideal school will be disappointed. In this collection of essays the author, who is Principal of the Training College attached to Aligarh University, is not engaged in educational draughtsmanship but in presenting some of the basic principles on which, he hopes, schools in India will in future be founded.

In Mr. Saiyidain's ideal school the bust of John Dewey would undoubtedly be given a place of honour over the front entrance. The author is an ardent follower of the American educationist and, like Dewey, would have his school a microcosm of the world, an organism related at all points to the community from which it draws its vitality; a busy hive in which the pupils learn by doing and in which the raw material of the doing is not 'subjects' but selected segments of experience. The great function of education, Professor Saiyidain maintains, is the promotion of happiness and this is to be obtained by the release of the 'creative impulse' in every child. The schools in India, with a few honourable exceptions, are not concerned with the promotion of happiness and, to judge from practice, stoutly disbelieve in the creative impulse. Mr. Saiyidain applies to all Mr. Wells' pregnant lament on the private school in England: 'If you want to feel the generations rushing to waste like rapids—like rapids—you should put your heart and mind into a private school.'

In the latter part of the book, the author dilates on two of the reasons for this state of affairs: the failure of the universities to produce a body of graduates keenly alive to the place of education in national life; and the inadequacy of existing facilities for the training of teachers. The typical training-college contents itself with a one-year course and does not have a demonstration school or any other laboratory in which intending teachers might try out under supervision the theories learnt. Even so, the product of the training college is heavily advantaged over the majority of his colleagues who have no training at all. The result is seen in the appalling statistics. Of every hundred boys who enter school only 19 survive into the fourth grade and less than that number attain literacy. The wastage is even greater for girls.

Mr. Saiyidain's analysis of prevailing futilities in the Indian educational scheme makes depressing reading. The silver lining is that there are in India to-day educationists like himself who see the problems and have the will to attack them. G. N.

**The Road to Success.** *Twenty Essays on the Choice of a Career for Women* edited by Margaret I. Cole. (Methuen, 7s. 6d.)

This book aims at giving practical advice to women and girls in their choice of a career. The twenty essays are written by women well qualified to write on their respective subjects; they are explanatory enough with-

out being too technical, and they rightly dwell upon the disadvantages as well as upon the advantages of the careers with which they deal. The personal note emphasized in some of the essays is acceptable, though possibly some of the more forcible expressions of personal prejudice might have been omitted.

The subjects of the essays cover a wide range and include such careers as those of Private Secretary, Landscape Gardener, House Property Manager, Political Organizer, Retail Buyer and Caterer, while the editor herself writes the last essay on 'Running Two Jobs', in which she reviews, very fully, the position of the married woman who combines paid work with the management of a house and the bringing up of children.

The book is a useful and a sensible one, well worth the study both of those who have not yet chosen a career and of those whose choice was made long ago. It gives food for thought to both, and even if its effect is, in some cases, to dissuade rather than to persuade its readers, its usefulness is not thereby lessened.

Ethel Strudwick.

**The Psychology of Punishment. The New School Discipline.** Arthur B. Allen and Evan H. Williams. (Allman and Son, 6s. 6d.)

As Mr. A. J. Lynch says in his Foreword, the old discipline has had a good run and has not been too successful. The authors of this book study the working of that discipline and its chief instrument, punishment, and then elaborate the newer methods which are taking its place.

The book's strength lies in the practical experience on which the authors build and from which they illustrate their argument. They show the consequences of a discipline based on fear of punishment and say very truly that the teacher who rules by its means is himself frightened of the consequences of relaxing it. He lacks confidence in his own power as a leader and is, in fact, a weak character in authority. They also point out that those 'successful' men who proclaim that thrashings did them good are mostly conservative upholders of tradition, clinging to what they have with the tenacity born of fear. At the same time the authors emphasize that a weak disciplinarian under the old system will not automatically become a brilliant controller under the new.

The authors are not so happy in their discussion of psychological and philosophical theory. To be blunt, they are out of their depth and the authorities they quote are not good enough or recent enough to be of much value. Fortunately these insufficiencies, like certain slips of language and grammar ('a judicial mixture,' 'unchartered waters'), do not affect the marrow of the book.

V. O.

**What Can I Do? A Guide to Social Service.** O. Alsager MacIver. (Allen and Unwin, 2s. 6d.)

A little pamphlet entitled *Cure for Boredom* was issued recently by the Southwark Social Service



Committee (The Rectory, Streatham, S.W.16). The cure outlined, and delightfully illustrated by Fougasse, is social service. Many people with a certain amount of leisure are dimly aware of distress and would gladly use their time and gifts to create happiness in drab lives, if they knew how to go about it. Mr. MacIver's book explains the need in detail and gives a long annotated list of social service organizations which require voluntary help. Every kind of talent is in demand, from administrative ability to sport and the lowliest hobby.

Educationists have got to realize that the economic conditions of the homes from which children come do more than anything to defeat education. Everyone, in fact, whose life is spent in comfort would do well to read the vivid description of life among the masses, with its squalor and overcrowding, its tragedies, heroisms and humours. And those who are in earnest will be grateful to Mr. MacIver for this well-written guide and, not least, for a clear introduction to the fascinating machinery of local government.

*A. Ogilvie.*

**The Care of Children from One to Five Years.** Dr. John Gibbons. (Published by the Association of Maternity and Child Welfare Centres, 117 Piccadilly, W.1, 1s. 6d.)

This is a very good little book. It is intended for the use of parents, nurses and all those who are interested in the welfare of the tiny child, and there can be few readers, however expert or in-expert in the subject, who would not find it interesting. The health and diet chapters are clear and simple and they stick in the mind because reasons are given for all the recommendations. One may question the advice that a sharp rap over the knuckles or elbow-splints should be given as a cure for thumb-sucking; but, if so, one must find other ways of avoiding or overcoming a habit whose ill-effects Dr. Gibbons makes so clear.

The chapters on character training are as good as those on health—indeed the brief section on 'The Child Who Tells Lies' is the best *short* comment on the matter that I have yet come across.

**Bible Books for Small People.** A series of Bible Stories for children from three to six years of age. (Published at 1s. by the Student Christian Movement Press.)

'Baby Moses' written by Mary Entwhistle and illustrated by Roberta F. C. Waudsby, and 'The Song the Shepherds heard' again by Mary Entwhistle, illustrated by Elsie Anna Wood, are very attractive samples of this series. The books are small and just the kind that young children enjoy handling for themselves. The stories have been told in language that is simple and beautiful. There is real charm in phrase and picture.

They provide the best of introductions to the

treasure that children can be helped to discover in the Bible itself.

*Hilda Bristol.*

**The First Three Years of the Psychological Centre for School and Home, 28 Gower Place, W.C.1,**

is a perhaps unduly modest document. It is largely statistical because, as the authors point out, 'owing to the private and professional character of the work carried out at the Centre, we are unable to give details of individual cases.' Yet between the lines one can glimpse many children helped over some ditch which might have hindered or misled their development.

Six hundred and fifty children have been seen during the last three years, 174 of five years and under, 385 of six to twelve, 77 of thirteen to sixteen, and 22 of seventeen and over. The 'Sources' were schools, parents or guardians, doctors. The reasons for reference are given as:—routine test, general development, testing for scholarship standard, school placement, educational difficulties, problems of adjustment, vocational guidance. The tests used are Merrill Palmer, Binet, Cattell, together with various performance, mechanical and scholastic tests. The report contains an interesting table of classified test results, and one cannot help being struck by the number of brilliant children tested. This is no doubt due partly to the fact that such children create their own special difficulties, which cannot be ignored, and partly to the fact that most of the children tested come from private and secondary schools.

So far only three schools have availed themselves of group tests, supplemented by individual tests where the result was very poor, or was at variance with the teacher's knowledge of the children; it is likely that this side of the work will grow once the schools realize its value. A number of parents have sought advice about school placement. When necessary parents have been urged to consult a medical psychologist and 23 cases were definitely passed on for treatment. In a number of other cases, contact was made with the family physicians either before or after seeing the child. Two people in the over-seventeen group came especially to have lessons in giving mental tests.

There are many things that may make it difficult for a child to come to terms with himself and with his group. What he expects of himself and from other people makes up his philosophy. If his expectations are out of line with reality, his whole inner life is a conflict. He can never learn to see things as they are, if what they are is at too great variance with his picture of what they should be. The unattainable and the irrevocable haunt constantly too many lives. Crying for the moon and crying over spilt milk have their roots in false expectations conceived in childhood, often under misguided though well-intentioned pressure from home or school.

The Psychological Centre gives in its brief report a glimpse of expectations accommodated to reality.



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# THE NEW ERA

## IN HOME AND SCHOOL

*A Monthly Magazine for Parents and Teachers*

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DECEMBER 1936

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# TO ALL READERS

We call upon readers of the "New Era" to support the efforts which the New Education Fellowship is now making to form a strong movement throughout England. The N.E.F. has since its foundation been closely associated with the "New Era" and has helped it in times of difficulty. Now the N.E.F. needs strong support if its forward move is to be successful.

The Fellowship forms a regular and living bond between educationists of all countries and thus fulfils a function of exceptional importance at the present time, when international links are being snapped and fresh barriers erected.

In the actual work of education much has been achieved in the twenty-one years during which the Fellowship has existed. New schools have been started, experiments made, new ideals and methods given currency, but much remains to be done. There are, despite the labours of individual pioneers, large backwaters into which the stream of New Education has not yet penetrated.

A very determined effort is being made to extend the activities and range of contacts of the English Section, and especially to bring the progressive elements in State, Public and Private Schools into closer touch with each other's difficulties and experiments. For this purpose a meeting open to all members was held on the 28th of November (a full account of this meeting will appear in the January issue of the "New Era"). A new constitution was adopted and a council elected.

If you are a subscriber to the "New Era," we need not stress the importance of the aims of the Fellowship which stands behind the paper. Its actual work may, however, be less familiar to you. We suggest that you write to Headquarters for information.

Full membership of the English Section, which includes the "New Era" and also makes you a member of the International Organization, costs £1. 1s. As a member you will receive news of educational matters from time to time, notices of all lectures, meetings, conferences, and so on, together with substantial reductions on certain tickets, and the use of the "New Era" Reference Library, in connection with which we are hoping to establish a Postal Service. At the same time you will have the satisfaction of materially assisting towards the realization of the Fellowship's aims in progressive education.

If you are already a subscriber to the "New Era," will you send us a card and we will let you know what balance you would have to pay to become a Full Member of the English Section of the N.E.F. for the current year.

New Education Fellowship Headquarters, 29 Tavistock Square, London, W.C.1.



# THE NEW ERA

## IN HOME AND SCHOOL

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### *Outlook Tower*

**W**HEN the New Education Fellowship first formulated its educational principles it expected the fairly swift emergence of a type of society in which an individual reared according to those principles could develop for himself a free and good life. We took it for granted that the post-war world would evolve in loosely knit communities, each devising for itself a framework of freedom, each warm and friendly towards the experiments of its neighbours. Such a line of evolution seemed not only feasible but sure, straightforward, inevitable.

Things have not happened that way. The evolution of the free society has been nowhere easy, nowhere complete. In certain parts of the world it is no longer even upheld as an ideal. False and timorous bents in human nature have caused this breakdown.

'No villain need be! Passions spin the plot:

We are betrayed by what is false within.'

There has been falsity within those who have been too lukewarm in their defence of freedom, no less than in those who have abandoned it. Fear and greed have been spinning plots in both camps. Moreover, paradoxically enough, the evolutionary virtue—a willingness for exertion, experiment and change—has somehow become the special glory of those who no longer strive for a free society. It is their clear perception of this, perhaps, which has made them see democracy as an outgrown and useless off-shoot in the progressive march of man, and its adherents as senile.

The results of this confusion are very grave. If we consider the 'flowering of the personality' to be the goal of man's long history, and the

free society to be in some sense both its nursery and its creation, then we must see to it that the charge of effete-ness is unfounded. We must abandon the futile game of motes and beams and set about to accomplish our aim.

**M**ANY of our educational principles and some of the essentials of a free society, are being put into practice in countries which pretend to no reverence for the individual. Under communism and fascism children are considered to be of great importance as potential citizens.

The care for the physical health of both mother and child, crèches, day-nurseries, diet and housing are all more actively the business of the totalitarian than of the democratic state. This is even truer of equality of educational opportunities and the abolition of class distinctions. Labour camps, whatever their abuses, do appear to bring young people into close contact with the life of the community; military exercises engender fit and disciplined bodies.

It is no use blinking these facts. Nor is any honest purpose served by pretending that the 'benefits' of dictatorship are purely material. The state can and does evoke in the individual great feats of service, endurance and self-sacrifice. One of the tragic aspects of dictatorship, when viewed from the outside, is that it exploits great personal unselfishness for purely selfish ends.

**W**HAT is our justifiable quarrel with a form of society which accomplishes so much that we have long and vainly wished to see accomplished? It is partly the coercive and violent measures taken by the state against some



of its citizens to achieve its ends; partly that we suspect that similar coercion and violence will attend its foreign policies once its home affairs cease to be dynamic enough to satisfy the over-wrought energies of its citizens—a point which may be reached either at the conclusion of a successful home policy or when any general suspicion arises of its non-success. Finally, we know that, whatever the benefits of dictatorship to the individual in promoting his health, courage and powers of self-giving, dictatorship clogs certain other qualities which we rank as highly as these: the right of choice, the finer powers of criticism—freedom in which you can sit back and think and call your soul your own.

We feel that life was not meant to be lived at such pressure or for such ends. We feel that by transferring the centre of his being from some quiet place within to the safe-keeping of a dictator, man must be wrenching askew some essential and delicate part of his mechanism. Moreover, those who view life from a religious or spiritual stand-point feel that members of a totalitarian state have indeed found 'other gods but Me'.

**B**UT having renewed our assertion that dictatorship, not democracy, is the blind offshoot on the tree of evolution, how can we redirect the evolutionary virtues into channels which we believe to be their own? The totalitarian state rears citizens who are all of one mind—ready to use force at its dictates. What is our aim? To rear citizens each in possession of his own mind—in the belief that the normal mind loves peace and fairness and cannot be happy if its neighbour is unhappy? It is not as simple as it sounds. We do not want our citizens to 'endure an hour and see injustice done' in spite of the nobility of the phrase. Neither do we want a race of neurotics, ready to set fire to their nightshirts to cure their hiccoughs. In eschewing force we are obliged to resort to compromise—and this, unless watched hourly, leads to complacency.

The danger of waiting on evolution is that it is slow and we are an impatient generation. If we believe and care we must be willing to make as great sacrifices as others have been obliged to make. Yet we find it difficult to discipline ourselves. Some one shakes a fist and our hackles

rise. The sight of marching men brings a lump into the throat and we associate ourselves with their precision and uniformity. We must devise some play for these emotional reactions which will not allow them to stampede us into bondage.

**T**HE solution is ultimately a religious one. The spiritual evolution of man has advanced through slow stages: a primitive longing for control from without, as the concomitant of protection from without; a long intellectual effort, in which men bent their minds on social organization, so as to protect and control their destinies; finally the spirit by which man, finding himself in some degree of control, is willing to submerge himself. The last stage is to be seen only in rare exemplars. How can we further its advance?

It is important to take every practical means that will clear the way for a free society; it is important, too, to keep our faith in this as a goal. We can do much to further it in our immediate neighbourhood; we cannot instantly remove the stumbling blocks to its realization in the world as a whole. We can hold to the belief that some form of world commonwealth will emerge—in fifty years or five hundred. We cannot avert, or cause other nations to overleap the slow and painful events that may intervene between now and then. But we can see to it that fear of such events does not cloud our belief in their ultimate outcome.

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# Education and the Economic Order

R. H. Tawney      Professor of Economic History in the University of London

**W**HATEVER else a free society may involve, all its members should, at any rate, have such opportunities as its resources permit to develop by education the powers which are appropriate to human beings. For the method by which the school may contribute to that result, a layman naturally turns in the first place to the teachers. But a school after all is not simply an educational organ; it is also a social institution. The range and quality of the opportunities which it offers, the ability of its pupils to profit by them, the freedom of the teacher to employ the methods which his knowledge of his craft has taught him to trust, the duration of the school life—all these are determined by social forces over which the educationist as educationist has but little control.

We hear a great deal of what a nation has the right to demand from its schools. We hear, unfortunately, somewhat less of what the schools have a right to demand from the nation. But, when the subject of education for a free society is under consideration, the second topic is, at least, as relevant as the first. At the present moment it is peculiarly important, and it is more important, perhaps, in England than elsewhere. We may claim that this country

has made some modest contributions to the cause of freedom. We can take no credit for it. Many of the most important of them were made in a comparatively remote past, when we were a nation of about six million inhabitants. What we ought to do now is to re-interpret freedom—in terms relevant to the conditions of the modern world.

A society is not free because a small minority of its members can do what they please, while the great majority can do next to nothing. Freedom means that a society should be so organized that none enjoy adventitious advantages or are exposed to special disabilities. It is in that sense, and in that sense only, that

education for a free society can be regarded as a goal that is worthy of the efforts of the educationist.

If that truism be accepted, it leads to certain further questions, which the educationist, whatever his political views, can hardly consider without considerable disappointment.

**W**E all, I suppose, agree that the object of education is, in the first place, not to impart information, however indispensable, or to confer accomplishments, however attractive. It is to enable children, when they are children, to be healthy, and if possible

Professor Tawney says:—

- i **The object of education is to enable children, when they are children, to be healthy, and if possible happy, children, in order that, when they reach maturity, they may determine their attitude to the world for themselves, and, if possible, make something better of it than the mess which my generation has left them.**
- ii **Education is not a matter of certain institutions labelled 'educational,' but of the impact of the total social environment on the whole personality.**
- iii **Work before maturity ought to be judged, not by its immediate earnings, but by the opportunities which it offers for acquiring qualifications for future independence.**
- iv **We are behaving towards young people to-day like a farmer who cuts his crops in Spring. Too often we not only cut them, but let them rot.**
- v **A frank avowal that education must be based on class is no longer made in England, but it continues to a very large extent to be acted upon. . . . The only point that matters in educational policy is that children are children, not whose children they are.**



happy, children, in order that, when they reach maturity, they may determine their attitude to the world for themselves, and, if possible, make of it something better than the ruins which my generation has left them. Education, as I understand it, is the art of promoting the growth of human beings.

But children are not growing merely during the twenty-seven or twenty-seven and a half hours during which, in this country, they are attending school every week. They are being educated as certainly, and sometimes more effectively, when they are stifled in overcrowded dwellings, or share what resources unemployment benefit provides for their family, or play their charming games under the wheels of motor-cars, or work in factories and mills at the age of fourteen. Education is not a matter of certain institutions labelled 'education', but the impact of the total social environment on the whole personality. How far does that environment assist the teacher or thwart him?

In the second place, while educational methods are the province of the teacher, he nevertheless works within limits which have been determined by the educational policy of the country as a whole. How far is that policy in our own country calculated to contribute to the development of human faculties which it is our aim to promote?

We all know the facts. Thanks to the moving sermon annually addressed to the nation by the Chief Medical Officer of the Board and, I fear, almost annually disregarded, we know that, of the children who enter the elementary schools at the age of five, about one-sixth are suffering from ailments which, if neglected, will cripple their education and lead to their martyrdom throughout life. We know that in certain areas, for example, the colliery districts, a very large proportion of the children in elementary schools belong to families whose economic position is such that whatever the sacrifice of the parents, they are exposed to the danger of grave physical disabilities and, what is hardly less serious, of a starved imagination and an impaired morale at an age when the children of the well-to-do are only just beginning their serious education. We know that, when these children leave school, a considerable number of them are employed

under conditions which, to speak with moderation, contribute little to develop their personalities at a peculiarly critical age, or to prepare them for a life of future independence.

ONE still occasionally meets bluff and hearty persons who assert that there is no education so good as the practical training of the workshop, and who dismiss as anæmic pedants those who would retain longer at school boys and girls eager to be grappling with the vivid realities of life. When I hear that régime prescribed for children of fourteen—usually, I observe, for the children of other people—I am inclined to reply in the spirit of the answer given by Mr. Shaw's engineer to the gentleman who said he felt strongly on the subject of the dignity of labour, 'That is because you have never done any.' If only practical men could occasionally be induced to contemplate the facts beneath their august noses, they would realize that their picture of ardent youth being trained in the workshop to enrol itself among the world's workers has, in a very large number of cases, no relation to practical realities.

I remember once being conducted over the engineering establishment of an eminent industrialist. I asked: 'How do you train boys?' I was told: 'Boys are employed for their present commercial utility. They are not taught; they are made to work. You do not want a professor to run a machine'. You do not. You sometimes need another machine, and when you get a boy you try and make him one.

The plain fact is, if you consider the relations between education and industry, that the State in England delivers to employers, at the age of fourteen a stream of young people on whom it has spent, during the past nine years, between £130 and £140—young people who are alert, active, eager to take their place in the life of industry, but too many of whom are employed for two or three years as cheap juvenile labour and sacked when they ask for a rise in wages, in order that another batch of cheaper competitors may be recruited in their turn. Quite apart from that deliberate parasitism, the whole tendency of modern industrial development, with its high speeds, the extreme sub-division of processes and increasing repetition work, is to diminish facilities for training in the workshop,



and at the same time to multiply jobs which can be done by a boy or girl with no more strength or physical skill than is possessed at fourteen.

The result is extremely serious merely from an economic point of view. Work before maturity ought to be judged, not only by its immediate earnings, but by the opportunities which it offers for acquiring qualifications for future independence. It ought to be regarded, not simply as a source of present income, but as an investment for the future. In reality a great many of these young people are not better qualified to face the world at eighteen than they were four years before. They are actually less fit.

We are behaving like a farmer who cuts his crops in spring. Too often we not only cut the crops, but let them rot. Issues of that kind fall partly within the sphere of educational policy, partly outside it; predominantly both outside it and within it. The question for the educationist is how far our educational system is contributing to ensure that we, as a nation, turn to the fullest account the stream of natural ability which the prodigality of nature puts at our disposal.

Answers to that question will no doubt differ; but I think it would be a sanguine man who argued that, great as has been the progress of the last twenty-five years and especially of the last decade, we have even begun to approach what I think must be the educationist's ideal—the ideal of so organizing public education that it shall correspond to the real needs and capacities of the children themselves, and not to differences of social class and economic position.

THERE is now, in my judgment, sufficient agreement among educationists as to the immediate reforms which are required to keep us busy in carrying out such reforms during the next twenty years if we agree to act upon it. We are not acting on it to-day, or we are acting with extreme tardiness. The reason is simple. Educational policy in all places and at all times is social policy. It expresses the dominant view of the manner in which a society should be organized and of the kind of life the mass of its members may reasonably expect to lead.

We in this country are more unfortunate than

some others. We inherit an odious tradition of class privilege in education and we have carried that tradition forward into an age of political democracy. It is no longer, of course, so naïve and vociferous as it was. A frank avowal that education must correspond to class divisions is no longer made in England, but it continues to a very large extent to be acted upon. The fact is that, as a nation, we find it extremely difficult to judge educational issues upon their merits, because in our hearts we do not really admit that common children have the same claims upon life and precisely the same right to consideration as have those children whose parents happen to have larger bank accounts.

Consider the plain facts. We all know, as the late Chief Inspector of the County Council, Dr. Spencer, has told us again and again in the last two or three years, that a large proportion of our elementary school buildings—he says nearly seven-eighths. I am willing to say perhaps a quarter to one-half—are not well-suited for the education of children, and that we expose the next generation to conditions in respect of accommodation and equipment, which are unworthy of a civilized nation, and which would not be tolerated for a moment in the schools of the well-to-do. We know that the State insists on one standard of staffing, not too high a standard, in certain categories of schools, and permits a different standard of staffing in another category of school which is attended by children of precisely the same age.

WHEN a proposal to make a small addition to the school life of children is before Parliament, it is still possible for it to be opposed with the argument that the small fingers of children are required by the Yorkshire textile industry, as though working-class children were a distinct species of *homo sapiens*—or *homo insapiens*—specially endowed by Providence with fingers smaller than the fingers of children of peeresses and their friends.

When a most respectable Committee of the Board of Education proposes that, instead of selecting a minority of children for secondary education at the age of eleven, we should establish a universal system of secondary education, its report is generally approved;



but that central recommendation—corner-stone of its whole policy—has from that day to this been quietly and respectfully ignored—and we ensure that this attitude shall be perpetuated to all eternity by maintaining, side by side, a public educational system for the common herd of children and a private educational system for those whose parents have larger incomes. The result is that educational policy is formed by persons who neither themselves, nor in the person of their children, know much of schools which that policy affects, while those whose children do attend such schools have hitherto had least to do with determining educational policy. Well-meaning persons are in the habit of deploring the prevalence of what they describe as social misunderstanding. At present we are continuing to organize such misunderstanding, at considerable expense, through our educational system.

I do not expect anybody to share my political views, nor do I much desire it. But I do desire that teachers and educationists should have the moral courage to look unpleasant facts in the face and to speak the truth about them. I desire them to say openly and continuously that the only point that matters in educational policy is that children are children and not whose children they are.

THE world is falling to pieces before our eyes. It is possible that we have neglected our plain duties so long that the situation now is beyond repair. But if time is still allowed us, do let us even at this late hour impress on our fellow-countrymen that, if a nation desires to avert the kind of catastrophe that has overtaken civilization in some countries, it must so organize its educational system as to make education not, as it too often has been in this country, a great divider, but a source of union and mutual understanding.

The only tolerable principle for a civilized community is complete educational equality. Equality of provision does not mean identity of provision. On the contrary, it means far greater diversities of provision than have ever existed in England or than can exist as long as our policy is what it is. But these diversities should be related to natural differences in taste and capacity between children themselves, not to the vulgar irrelevancies of class and income.

It is not too late to establish such a system. The opportunity in this country is still with us, but it will not be with us for ever. It is the duty of us who are teachers or educationists to do our best to ensure that it shall be taken before it passes.

## Education in Africa

M. M. Green

LET me admit that I accepted unwillingly an invitation to take part in the Commission on Education for Africa at Cheltenham in August. The subject is one that easily generates much vague talk, often at second hand, and August after all is August. But having gone I can only be thankful not to have missed such a rare chance of hearing at first-hand from Africans, who have experience of Europe, what they think about the needs of their own country.

The Commission consisted of seven Africans and of about ten Europeans all with experience of Africa. Of the four or five women present unfortunately only one was African and her contribution was so valuable that one wished it need not have stood alone. The African members of the Commission took, each in turn, an aspect of the educational problem—spiritual, economic, social, political, historical—and read a paper which was followed by



animated discussion in which all members European and African joined. A report embodying the main points was then submitted to the whole New Education Fellowship Conference on its last day.

Much care had evidently gone to the writing of the papers and one was impressed by their sincerity, by the scope of thought and, in some cases, the energy of moral conviction that they revealed. There was nothing dry and academic about them. Their writers were young and alive and grappling with vital issues, and the discussions were refreshingly free from constraint, healthy disagreement being tempered by the good-humoured amusement that makes Africans such pleasant colleagues.

Before trying to touch on the main points that emerged one reminder is necessary and it kept forcing itself on one during the meeting of the Commission. We talked of Africa. And each time I heard the word a different mental image appeared and I wondered which was the right one. Were we to think of a Johannesburg gold mine, of a remote forest village in West Africa, of hunters and cattle keepers in Kenya, of the members of the Legislative Council in Lagos, of tall hats and tail coats, of unclothed, muscular, brown bodies or what? For these are the realities in all their rich variety and 'Africa' is an abstraction. Still, generalization is to some extent unavoidable. And once one remembers its limitations and discovers the local experience by which it is coloured one is on safer ground. The Commission's experience was, in fact, largely of West Africa, and community of background gave added value to the discussions.

THE Commission's report was presented in two parts, one by a European and one by an African, thereby symbolizing the co-operation between Europeans and Africans which, it was agreed, was essential for education in Africa. The first part of the report was general in character. It signalled the agreement of all the African members on certain fundamental points. These points in addition to the need for co-operation, were:—'that education in Africa must preserve all the best elements of the traditional African culture; that it must enable Africa to win economic

independence, that the ultimate aim . . . of African education must be to enable Africa to progress towards self-government.' The report pointed out how sane and how little revolutionary are these principles, and how deep is the obligation on Europeans to listen when Africans voice the needs of their own country. It concluded by referring to the exhibition of African art then open in Cheltenham, as a reminder of what Africa has to contribute to the world in this as in other spheres. Certainly some of the exhibits, particularly the Basuto pots, could hold their own anywhere. Their shapes sent the mind back to Chinese porcelains. If a European market could be found for them the native craftsman might yet be encouraged to go on producing them, in spite of the competition of kerosene tins and enamel bowls.

THE second and more detailed part of the report brought together under three headings—(i) Our traditional heritage; (ii) Our present-day needs; (iii) The future—the chief points that had emerged in the papers and discussions. Under the first heading it stressed the importance of the supernatural aspect of life to the African and urged that education should try to build on such elements in the spiritual heritage as are of value while discarding those that are not. This view that education, even if European, should aim at continuity rather than at a breach with African culture is increasingly held. The difficulty, particularly for a European, is to discriminate between 'good' and 'bad' elements, since a culture is the outcome of a balance or integration of them all. It was therefore of special interest to hear the views of Africans themselves in this connection. They considered that ancestor worship might profitably be retained in a modified form, but witchcraft and magic they thought should be eradicated. But there was a welcome realization that it is not easy just to label things good and bad and that many customs must be gradually replaced rather than suddenly abolished. Here in fact is the crux of the problem which arises when two cultures come into conflict. On this point the report endorsed the words of a former conference which said 'The African's heritage should be conserved



and enriched and enobled by contact with the spirit of Christ. African Christians should build up a body of Christian customs, true to their genius and covering the whole of their life.'

Passing on to the question of history and tradition, the report urged that education should aim at presenting each country with an account of its past which, instead of emphasizing such things as inter-tribal warfare, should seek from it inspiration for the building up of a national ego. Here obviously there are pitfalls to be avoided in a world where history is increasingly and unfortunately being used for propaganda. Perhaps a future conference could go more deeply into the matter.

In considering present and future needs the report pointed out that, on the economic side, education should aim at scientific and technical training to enable Africans themselves to develop the resources of their own country. Some measure of industrialization of West Africa was held to be desirable, possibly in a co-operative form, which would mitigate the evils of capitalism. The Commission discussed how education might influence economic development. But in a future conference one would welcome a more thorough consideration of the way in which Africa might learn from Europe's economic experience what disasters to avoid as well as what progress to emulate. The matter is becoming increasingly urgent as Africa gets more and more drawn into world affairs, the ramifications of which are a closed book to the peasant, who none the less feels their repercussion.

**T**HE report recommended that more attention should be paid to native arts and crafts, for economic as well as aesthetic reasons. Here again is a field for further study. How can the unique products of native craftsman be saved from the decline that is already setting in? It is part of the general problem of preserving the valuable elements of African culture not only for themselves but for the world. If education can do anything to stimulate the African's pride in his own heritage and give him discrimination about what Europe can offer, much will have been achieved.

On the question of education and political life the report criticized the system of indirect

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rule as giving too little scope to educated Africans in the administration of their own countries. The discussion of this subject was animated and highly interesting but would have gained by a clearer understanding of the term 'indirect rule'. And one regrets that it did not leave more time for considering how education can best help the mass of Africans to understand the new political problems that they are called on to face.

CONSIDERABLE space was given by the report to the question of girls' education. The only African woman member of the Commission had read an admirable paper on the subject, full of refreshing common sense and of a realization that practical matters are the real starting-point of education for African girls. As one listened to her quiet insistence on the need for beginning with simple hygiene, mothercraft, housewifery, one felt that we had moved near to Africa. If the shrewd old women of some West African bush village had come into the room then, they would have been in their element. If only they could have been there! But the Commission showed its appreciation by launching into wholehearted dis-

cussion. We took in our stride polygyny, the provision of alternative training for marriage or for a career, the value of economical house-keeping in the wives of wage earners—this was particularly applauded by the men—as was also the suggestion of education for leisure, lest wives might get into trouble in their spare time! But beneath all lay the realization that any system which neglects either the practical or the wider education of girls in Africa is stultifying itself. Behind the problem of the children, in fact, lies the problem of the mother. And the Commission went on to recommend adult education. It also emphasized the need for women teachers, doctors and nurses.

After such a well-filled programme it may seem ungrateful to suggest that there still remain urgent problems that were hardly touched upon. But one hopes that the enterprising organizers of the Commission will see to it that this is not the last. And perhaps a future conference will discuss, among other things, the teaching of language both English and the vernacular, and the problem, urgent to-day, of education in relation to possibilities of employment. There would be no lack of matter for an agenda.

## Inter-Cultural Contacts and Creative Adjustment in the Modern World

Dr. Chang Peng-Chun

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MY title contains two words that are vague, to wit, 'cultural' and 'creative.' There are different national connotations of the word culture, different personal biases when that word is used. To most people it means something that they have and other people have not. The word creative is again elusive. It is sometimes used to qualify something which we wish to do when we have no sufficient reasons for doing it. I cannot, however, begin by wrangling over the exact definitions of these two words, but must start with something concrete, namely, the phenomenon

of inter-cultural contacts in the modern world.

The world has witnessed inter-cultural contacts all through its history. All peoples have contributed and borrowed certain cultural forms. No people in the world is a hundred per cent. original. The phenomenon of inter-cultural contacts in the modern world differs from the same phenomenon in earlier history chiefly in that the process has become much more hurried, and has come about in a more forceful fashion.

Modern European culture has spread all over the world within a period of about two or



three hundred years. That is much faster than the same type of process ever took in earlier history. Furthermore, the spread of modern European culture has been accompanied by a certain force, consequently by a certain intensity of conflict or ill-feeling. Some of us doubt whether the brand of so-called culture is altogether satisfactory or satisfying.

Nevertheless, the fact is that modern culture has really 'contacted' the world. We must start with a frank recognition of that fact. The impact of Western culture upon other cultures, non-modern or pre-industrial, has shown us many types of adjustment or reaction. Certain peoples coming into this current of modern culture have learned to adapt themselves rather easily. Others have lingered, while others still have failed.

Generally speaking, all over the world we find a different attitude to-day from what we found a generation or two ago. We do not feel that conflict is a necessary or useful product of inter-cultural contacts. Consequently it has been frequently suggested that one should keep what is good in one's own culture and to take on what is good from others.

That sounds very liberal and I think many of us would agree to that general attitude. Nevertheless, it leaves at least two questions unanswered, and those questions are important. When we are told to keep what is good in our own culture and to take on what is good from others, must we not ask, '*What is the good?*' And then: 'What is the nature of "keeping and taking" in cultural activities?' I do not propose to answer these questions here.

Let us get over the idea—I think it is at least half a century out of date—of the East and the West. These terms are fair hiding-places for all sorts of prejudices. We can see clearly that there are many Easts and many Wests, and all the Easts and all the Wests are taking on certain generalized expressions of cultural development. Instead of thinking of East and West, let us think in terms of socialized habits, of group behaviour, of the temper of certain kinds of national or racial expression. These things are concrete, 'East and West' are not.

LET us ask what we mean by the term creative adjustments. As a matter of fact in history

we know that even during periods of conflict we learned from one another. Curious, is it not, we are always affected by our enemies? The idea of conflict is not satisfactory. Compromise is also rather indefinite. I prefer to use the term 'creative adjustment'. What may creative adjustment mean in this connection? Is it again the expression of a merely pious wish? Let us see if we can get something definite out of our approach to this big problem that touches every one of us—this problem of inter-cultural contacts.

Pardon me if I should introduce illustrations from China. I have so far spoken as a modern, and now I will speak as a modern Chinese. Chinese culture happens to have a rather long tedious history. The modern European world came to China with a new sense of power owing to its use of modern industrial machinery. Unhappy things took place, beginning with the early part of the nineteenth century, which you might call a century of conflict and misunderstanding.

Before that time, things Chinese were better understood in the Western world. I shall not speak of the earlier contacts in Roman times, nor of those in the thirteenth and fourteenth centuries, when certain things came from China to Europe, not only those usually mentioned—gunpowder and the modern compass—but more useful things, especially, for instance, paper and printing. Until about twenty years ago people thought that paper and printing were developed in Europe independently, but evidence has been found through excavations that paper and printing had gradually travelled from China westward.

By the eighteenth century, contacts between China and Europe were rather intimate and close. In those days interest in world affairs was not so widespread as it is to-day, but the intellectuals knew a good deal about China; men like Voltaire, Diderot, Count d'Orsay, Leibnitz and Goethe, Gibbon, Goldsmith, Addison, and so on. Chinese culture was introduced to the West, not only by intellectuals, but through the use of such things as tea, china-ware, lacquer and metal-work.

From about the end of the nineteenth century to about ten or fifteen years ago, a period of nearly a generation, China showed a desire for



hurried borrowing from the modern Western world. You may say, that there was a period of self-sufficiency; then a period of hurried borrowing; then for the last ten or fifteen years, we have seen a new attitude evolving, an attitude of creative adjustment.

**B**Y this time you are quite justified in challenging me to define the term—creative adjustment. To me it implies three things—first, a sensitive recognition of the fringe of dissatisfaction. Secondly, an extensive survey for suggestion and stimulation. Thirdly, a liberated inventiveness.

What do we mean by the fringe of dissatisfaction? In every country we do most things by habit, by tradition. The psychologists have been telling us for over a generation that the great majority of our actions are habitual. The fringe of dissatisfaction is the point at which you feel that the traditional way of approach, of behaviour, of living, of doing a certain thing, is not inevitably and entirely satisfactory.

If we wish to be benefited by the wonderful opportunities and stimulation of the modern world, we must first try to reach the fringe of dissatisfaction about the way of living to which we are accustomed. Until you reach that fringe of dissatisfaction, the appreciation of other cultures is somewhat wooden. You are apt to say: 'That is beautiful,' 'That is nice,' without meaning anything very much.

We are living in a world of great dangers, but we are also living in a world of great opportunities. In order to make use of the opportunities, we must try sensitively to recognize the fringe of dissatisfaction in our own type of living.

Naturally this makes it imperative that you should know your own tradition. Many are dissatisfied without knowing what has already been done. When they come to be creative, they find themselves after all repeating things that have been done many times before. So we must at least have a knowledge of the tradition of our own culture.

We come now to my second stage of 'creative adjustment': an extensive survey for stimulation and suggestion. In the modern world we have a chance of finding out how other people

do things. We want an extensive survey, as extensive as our short human life can possibly make. If, for instance, you are expert in painting and find dissatisfaction in naturalistic or impressionistic methods, you extend your field of survey. Many are doing that, I am happy to say. Many people in the experimental theatre are doing the same.

Why should we restrict ourselves to a narrow groove? We should extend our survey, but not for hurried borrowing, as we and people of many other cultures have made the mistake of doing. It is for stimulation and suggestion, not for hurried borrowing or slavish copying, that we wish to survey.

The third point—a liberated inventiveness. Liberated from what? From formulated inertia, from looking at cultural forms as if they could not be broken up, as if they had dropped from heaven as a whole.

**I** HAVE heard it said that, because the scientific attitude was born in Europe, only the European races can be scientific. That is a congealed form of thinking. Only by investigating the conditioning circumstances of each cultural form that comes under our extensive survey can we become liberated. Invention can only get to work after this process of liberation; after we have split all formulated things into bits, not for the sake of destruction but for the sake of understanding, finding out how they came into being.

Then your mind becomes free. You do not need to take anything as a whole. You can say, 'Under these circumstances, I will do this.' That is what I call the result of creative adjustment.

You would like to have a concrete illustration, I am sure. Take for example the Chinese studying of science.

We used, when I was young, to read only Western text-books of science. Gradually we felt a dissatisfaction. Our students could not understand. They had to repeat the second law of this or that—those formulated laws that had to be remembered did not seem to get underneath the Chinese way of thinking. The so-called scientific attitude as a matter of fact is not so extremely foreign to the Chinese type of mind. The Chinese type of mind is rather close to



the ground. We have never produced any mythology, but we have gone a long way in social relationships and political organizations—strange though this may seem to those who think that China is always in chaos.

The important thing was to find which is the best way of teaching science to the Chinese, not to teach from textbooks already written by Western scientists.

Certain people believe that the Western peoples have always been scientific. They seem to forget altogether what their ancestors did in mediaeval times. Try to ascertain some of the conditions which gave rise to the modern scientific approach. First, there was the extension of travel, exploration, discovery, the extension of the field for contrast and comparison. Without contrast and comparison and collection you cannot have the modern type of scientific approach. When did collections begin? Perhaps with that dilettante Bacon; at any rate not from the earliest times. They are modern.

A second condition for the modern scientific approach is faith in sense evidence. What does this mean? Let me give an illustration. Suppose all of us had been born in one room, had never been out of the room, and had only seen one type of chair. Perhaps some sage, also living in this closed room, will have written down a definition of a chair. If any of us wished to be educated, we would learn that definition, and we would not look at chairs themselves because this would be unnecessary.

Suppose one day we should find the doors opened; we would run out and see at least a dozen different kinds of chair. Then our senses would begin to pay attention to chairs. Then we would go back and think of the form of the chairs we were used to, and we would quarrel with the text of the sage. That is what the modern world has been doing for the last hundred years.

I once took an interest in reading certain of the diaries of the earlier explorers to America. They went to America and saw people somewhat different from the people at home. Immediately the shape of the people at home became clear to them. A child who has never been out of the company of his mother, would not know how his mother looked until he has seen several non-mothers. Those early dis-

coverers and explorers went to new places and wrote in their diaries that things were different. So they began to see things differently, and to put faith not in texts of early sages, but in sense evidence.

**W**ITHOUT this concrete trust in the evidence of sense, modern science would not have evolved. Modern science is not a slavish thing. It is the daring hypothesis, the dream of a new heaven and a new earth, the dream of 'Give me where I may stand, and I shall move the world.' It is the idea of a new heaven and earth inspired by the possibilities of wide exploration and travel.

My idea was to encourage my students to expand their experiences by opening their eyes, seeing things, contrasting, collating, experimenting. Then when they come to study the formulated science of the modern world they are not slaves to the repetition of the laws of science as if they were the texts of sages.

That is an illustration of how an educationist may seek out those conditioning circumstances so as to be able to draw out from the students something more of creative adjustment.

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# Personal Freedom, Democracy and Social Control

Boyd H. Bode

Ohio State University

IF one looks at the early history of the American people one gets meanings attached to the words personal freedom, democracy and social control which are perfectly easy to understand. The early emigrants came from countries where their lives had been regulated in detail by their governments. He was now expected to shift for himself. He was his own boss. He was responsible for his own destiny. That was where the emphasis fell, and his conception of government was of something which might interfere with that.

They had a little government, of course, because there must be some sort of organization for the protection of life and property, and the majesty of the law was represented by the justices of the peace and so on. But the majesty which they represented was very seriously impaired by the fact that they had been elected by their neighbours and were known to everybody as Jim or Bill.

Governmental control all through American history was held to a minimum, and a suspicion of the government is characteristic of the American people. It shows itself in the tradition of local self-government, of State rights, of the system of checks and balances which was written into the Constitution. The freedom of the individual is the thing that looms up large in our tradition. There were real social controls, but they were exercised, not through governmental agencies but through the community.

The community control was sometimes very far-reaching, and sometimes controlled very trivial matters. The communities varied. Some would not tolerate negroes; others made it uncomfortable for Catholics; others for members of the Republican Party. They also looked in to see how the young men called on the girls, and things of that sort. As one disgruntled man once said, 'It is getting so in this community that a widower cannot have his shoes shined

without having all the neighbours say that he might have waited a while longer.'

In the United States democracy was conceived as the right of the community to control its own destiny and its own members. That was, as you can readily understand, in a rural situation. Even in the time of Jefferson, ninety per cent of the population were still rural.

The community took upon itself on occasion to regulate the lives of its members in any way that it saw fit. We had so much to say about personal freedom. How about this regulation? Nothing much was said about that. One reason was that the average individual felt that he was a member of that community, and so he did not resent it. Democracy meant the right of the local community to handle its own affairs. Social control was the control exercised within the community and largely in extra-legal ways.

That is the situation which was built up historically. I do not pretend that it was an ideal situation, but it suited the times and circumstances and the people pretty well, so that for a long period of time there was no such thing as a serious social problem.

There were defects, of course, in our social organization; there was graft, corruption, exploitation of the weak by the strong, and things of that sort. But those things were supposed to be due to defects on the part of individuals and were supposed to have nothing to do with the character of the social organization. So education confined itself to the relatively simple task of fitting the individual into the existing social organization.

Then came the depression and the American people had the shock of their lives. It was the worst depression in their history. But that is not all. I think it is safe to say that for the first time in their history they began to wonder about their original basis of organization. This



attitude of questioning carried over to education as well.

People began to ask disagreeable questions, and they had our unfortunate administrators up on the carpet to explain. Those administrators in their early years had done some perfunctory work on the subject of aims in education, but when they were called upon so suddenly they naturally found it difficult to remember just what education was for anyhow.

The feeling is spreading that education is some kind of a social responsibility. My personal expectation is that we shall find in retrospect that we have reached the end of an educational era, and that from this point on, the connection between educational theory and responsible citizenship in the United States is going to be a great deal closer than it has ever been in the past. If that happens, there is considerable compensation for what we have suffered during the depression.

A great many changes had taken place which the American people had not absorbed; they just happened more or less unnoticed. The Government had reached over into things which could not be supposed to be limited to the protection of life and property. We had problems of capital and labour and then the question of labour injunctions, the question of tariffs, the concentration of capital. In other words our Government more and more began to extend its functions and to become a partisan in questions of social theory. That was not understood or reckoned with by the people.

Whenever any new emergency comes up we call on the Government, and yet pretend all the while that nothing is changed. The state of mind in the United States at present is one of endless confusion and contradiction. For example, the Government must do something to end the depression, but it must not interfere with business. The Government must protect us against the horrors of Communism, but it must not restrict free speech. The Government must protect the labourer, but it must respect freedom of contract, so that a man can work at any wages he pleases and any hours he pleases. We must have a large navy to protect our interests all over the world, but we must not depart from the policy of isolationism.

If you look at the American people you find this situation: abundant resources; a great deal of technical equipment; a tremendous amount of technical skill; man power without end; and yet want and privation in the midst of plenty. The American humorist, Will Rogers, once said that even a bunch of monkeys would know how to make a living in a tree full of coconuts; but we do not seem able to, and that is because our tradition gets in the way. Monkeys are not educated, so they can do the obvious thing!

This then is the situation. The basis on which the country has developed, the basic conceptions of personal freedom, democracy and social control, are no longer applicable to the present situation. They must be re-interpreted. The American people must try to re-define for itself what it means by democracy, if it intends to keep democracy.

We speak of a changing world, and think of radios, telephones, aeroplanes, and so on; but if this is really a changing world in a significant sense it means that changes are taking place in our basic patterns of thinking. That is very difficult, but that is the problem which confronts the American people to-day—not the abandonment of its tradition but the re-interpretation of it.

How are we going to make the approach? It is obvious, I take it, that we cannot go on on the old basis. There are certain aspects about it that we have to abandon. Personal freedom in the twentieth century cannot mean that the Government must keep its hands off. Democracy cannot mean letting each local community handle its own affairs. Yet the tradition of democracy is deeply embedded in the life and the culture of the American people. They have not the slightest intention of abandoning it.

So it behoves us to go back to those early scenes and raise the question with ourselves, what is the element in that early set-up which is of permanent value? What is the element that we should try to preserve?

The American people do not propose to lose certain things which they had in common in the early simple communities. They had their church affairs in common, their social affairs, educational matters, and they had matters of morals. So that when a man went out into the



field and ploughed, the meaning of what he did day by day was very different from what it would have been if he had not been a member of the community. So the basic thing in democracy is to have an organization which provides continuously for the enrichment of life.

That gives a new meaning to democracy: a new meaning to personal freedom. Personal freedom is not negative. It means an opportunity to participate in just such a social work. We become free in proportion as we see the meaning of our acts and take the meaning into account, how the things that we do impinge on the lives of others. The moment you bring that in, you get social control: so that freedom becomes social control internally applied. Why not take this principle of co-operation and participation, and say that the intention of Government is to promote common interests and purposes among men.

Let me give you a brief illustration of this. We have the perennial problem of capital and labour. In the good old days when the farmer and his hired man worked side by side in the field, there was no problem, and also there was plenty of sharing. But when the great concentration of industry began, it meant that the thinking was done at one end and the routine work at the other. There is no participation. The problem of capital and labour is not a problem of wages or hours: it is a problem of who is running the business. If we can get a difference set up there, the whole psychology of industry will change and it will be run less and less from motives of private profit and more and more for other ends.

The point I want to make is this: if you take that principle of participation and the shared activities and set it up as a guiding ideal, you will find that it will cut very deeply into our present living. We should set to work to find out what kind of philosophy of life, what kind of programme a man needs who really believes in democracy.

Democracy touches every important area of life. It has a bearing on your religious, economic, educational and ethical beliefs. It is the centre of the plot. If we believe in democracy, that is not just one little belief put side by side with our other beliefs.

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First, our conception of democracy must be embodied in the organization of the school. If democracy means anything at all, it must be lived. The young people must get practice in shaping their conduct with reference to considerations of how their conduct impinges on other things. It means that that attitude of seeing the social consequences of what you do must be built up in terms of daily conduct.

The other thing is that democracy must not only be lived and practised, but also understood. The present-day generation is very much bewildered. Why? Because our civilization, our culture, is a mass of contradictions, and I sometimes feel sorry for young people who try to make sense out of it. What are they going to do about it? Unless an alternative is provided for them, they will slip back into the old moulds, of course; there is nothing else that they can do.

So the obligation rests upon the school to set up the conception of democracy as a possible way of life in order to ask them the question: Are you able, are you willing to accept this ideal, or are you not? Are you willing to make the necessary adjustments in thinking which that ideal calls for?

Democracy demands faith. Faith that if intelligence is really liberated, and if people are encouraged in the system of thinking about basic matters, why then in the end the ideal of democracy will prevail. The gods offer no guarantee, but if you believe in democracy there is no choice. That is the road that we must travel if we have the heart, the imagination and the conviction to undertake the task.



# Politics

## and the Secondary School

Eric Rogers

Formerly Housemaster at Bedales,  
now Science Master at a Public School

IF school is to be a place of real life and growth it must be concerned with social and spiritual growth at least as much as with academic progress. The English tradition of education early accepted this axiom. The findings of the psychologists have not shaken it. A child's pattern of social behaviour may have been laid down by the time he reaches nursery-school age. But it is at the secondary-school age that practical forms of political thought and community behaviour are developed.

Every school has a social philosophy, definite political aims and ideals—politics if you will. Those which deny a political basis are merely concealing (even from themselves) a strong implicit bias—usually for conserving the existing state of things. The school may disclaim the teaching of any political views, but it nevertheless lays down a code of behaviour and ideals, not by what it teaches and preaches but by its actual life: a code of behaviour towards others, a code of ideals for the child's relationship to his brother, to the community, to his own highest self, to all that transcends the material world. Politics—in the widest sense—are implicit in the school's life in the form of that code. Problems of the welfare of the state, international relations, unemployment, poverty and riches are not really separable, but are interwoven in a great complex which we call politics; and the aims and ideals of practical politics merge into religious belief—belief in right and wrong for each and for all.

Ultimately all important differences of school life, differences of curriculum, of relationships between teachers and children, of discipline, of punishment, of use of leisure, can be regarded as related to differences of social aim. There seems to be a clear, though shifting, division between the old schools and the new in their social aims.

I once heard two able men planning sweeping reforms of elementary education with the aim of turning out good citizens. Their intentions and plans were admirable; but, while they regarded themselves as left-wing reformers, it was clear from their discussion that by 'good' citizens they meant contented factory workers (heading, perhaps, for a 'Brave New World'). They took 'good' entirely for granted. The traditional schools take the meaning of 'good education' for granted in much the same way. But the New Schools feel in their bones a questioning of the present order, and many feel a deep dissatisfaction and seek far-reaching changes, not just in terms of political party labels, but in the whole fabric of social and spiritual ideals which underlies them. They feel that the traditional education, with its underlying politics, has brought our civilization to the verge of ruin. And while it would be of little help, and indeed ungrateful, to *blame* the traditional schools for this sorry state of things, those of us who believe that the only chance of a saner, happier world lies in a new education dare not wish prosperous continuance to the traditional schools. That would continue the acceptance of the social political and spiritual values which we feel the world must now outgrow or fail.

The New Schools do not put their faith in a rush to the other extreme, but they do require a readiness to question much that is taken for granted. To illustrate the difference, suppose we ask, 'Should schools have compulsory games?' The New School may say 'yes' (as some do) or 'no' (as others do). The traditional school says 'yes, of course'. The difference lies in 'of course'. An attitude of questioning can run right through the life of the school.

May I give two examples: (1) Most schools consider rules about dress natural and necessary



for discipline as well as health. A certain New School questions the need for such rules. Does it really matter if the children wear what they please, however odd or untidy? Will even undisciplined freedom of dress harm work, play, æsthetic, moral or spiritual progress? Will it leave them undisciplined in later life, or imbue a lasting carelessness? This school removes restrictions and relies on common sense to look after health and on freedom to foster æsthetic growth and a natural discipline. For some schools, a school uniform or some restriction may be better, but it seems dangerous to take the need for granted. (2) In a certain New School punctuality for class is considered to be important. Repeated lateness by a minute or two leads to punishment—but those who have passed through the school seem to be as unpunctual as everyone else. A certain traditional school makes little fuss over punctuality. Classes are expected to take reasonably little time in transit, and any exceptional lateness is regarded as a point for explanation as a matter of courtesy. In this case the school has removed the regulation and the enforcing sanctions. By perhaps unconsciously questioning and rejecting the importance of rigid insistence on punctuality, it has gained a smoother life. In this case the old school wins, but it seldom seems able to question the rules of its own life.

IN the Secondary School meetings at Cheltenham most of the talks related to the school's social aims. The Fellowship invited two Public School headmasters, Mr. Birley of Charterhouse and Mr. Roseveare of Cheltenham, to speak about the Public Schools. Members from other countries were glad to hear some account of the English 'Public Schools'. And the Public Schools have stood for the same things for so long in our own minds in England, that some account was equally needed by the English members to remind them that these schools are making great changes.

The English Public Schools for boys are mainly large private boarding-schools, privately governed by a Governing Body. They have built up great traditions of scholarship and corporate life. There is little aid or interference from the State, so, in spite of endowments

which are often considerable, the fees are very high. They are boarding-schools of say 500 boys, living in separate 'houses' of about 60, each under the care of a housemaster *in loco parentis*. The housemaster is a presiding genius chosen in the past by routine order of seniority, but now as in all New Schools increasingly for his real suitability. He is often responsible for the catering as well as for other matters of welfare, though he has also a full teaching timetable. Much of the supervision of games, preparation and other things in the house is in the hands of the boys, monitors or others. The housemaster, in comparative isolation, has to trust much of the welfare to them.

The real criterion distinguishing the Public Schools is a 'class' one. The boys come mainly from the 'older' families, the richer bourgeois, the 'officer' class; and the schools are considered to bestow a certain measure of social acceptability. From school, some go on to Oxford or Cambridge, some to other Universities, or the Army colleges, some to the professions. The ruling of the country and the empire, in the army, in civil governments and in commerce, has been largely in the hands of those who were educated at the Public Schools; and in the academic world they have produced a large number of our scholars.

The experimental New Schools, though some are run by a 'public' governing body, are called 'New Schools' to distinguish them. Besides these, there is a large and growing body of State Secondary schools, whose pupils far outnumber those of the New and Public Schools put together. The Public Schools have supplied both teachers and inspiration to the experimental New Schools and to the State Secondary schools, so that their educational system has made itself felt as a parental genius in the whole educational system of the country.

So, in inviting the Public Schools to the Conference, the Fellowship was really inviting its own grandparents. I was therefore sorry to feel a certain air of hostility in our criticism of the Public Schools—which led to an equally regrettable attitude of modest defensiveness on their side. I felt our criticisms to be just and necessary, but I should be sorry if members from other countries failed to appreciate our



debt to the great English Public Schools. They *are* in their own way the *great* schools of England. When, long ago, these schools grew into large boarding-schools, the difficulties of 'how to occupy the boys' spare time' led both to emphasis on games (later as 'organized games' such as cricket and football, but earlier as a great variety, of which Mr. Birley read a delightful list) and to the delegation of responsibility to the older boys, as prefects or monitors. While games have now reached the position of formal competitive games in the Public Schools, they have, I believe, contributed to the insistence on a healthy outdoor life which we find in all New Schools. Most New Schools have adopted some form of monitor system, of prefects, colour bearers, etc., and some regard these positions as of highest importance in social growth. New Schools insist that these are positions of responsibility and trust, while the Public Schools have allowed them to be swamped with privilege and power.

On the academic side, the Public Schools, growing from the strict classical tradition of the old grammar schools, have preserved a great tradition of classical teaching. They have added 'modern' sides, but it is in classics that they maintain a standard of real classical *scholarship*. In this it may be claimed, despite the statistics of university class-lists, they are unequalled by any other group of English-speaking schools. Voluntary organizations of societies among the boys, for nature study, lectures, plays, etc., provide, as in New Schools, opportunities for independent creative activity. But the creative arts are still mostly in a subsidiary position, and seldom take their place, say as equals of Latin or Mathematics, in the morning's timetable.

The politics of the Public Schools are those of the comfortable homes from which their boys come, and the views of monitors and masters on matters of authority, discipline and punishment are those which govern our social system and our Empire. Nevertheless, an historian might take an extreme-left view, or another master preach bolshevism, more safely and freely in a Public School than in almost any New School. However seriously the Public School took him, they would feel that they are safe.

The Public Schools stand for a tradition of

fair play and integrity. But they have no monopoly in this. The New Schools have a corporate life in which integrity gains a wider interpretation.

Though these slow-moving, stable members of our educational system have made great changes in the past twenty years, they remain the conservative element. Parents who send their children to them, often as a family tradition dating back several generations, want for their children just such schools. Since there is an active demand for them, why not live and let live, wish them prosperous continuance? I would answer *because education goes far too deep into the whole working of our civilized life*. It is not something to be bought at individual choice like an ornament for a mantelpiece. Just as some of the social conditions tolerated by governments in the past are now forbidden by our laws—for instance, slavery, or the principle of 'laissez faire' in industry—so I believe we should now *forbid* much that is fundamental in the traditional system. Our world, guided by those who have been influenced by the older schools, is on the verge of disaster. If it is to be saved, education must change in fundamentals, and the changes must be general and not confined to a few pioneer schools. The traditional schools have too great influence both directly on those they train and indirectly on the working of other schools for their steady continuance to go unquestioned.

So while the Secondary School meetings were not meant to constitute an attack on the traditional schools, they did open the eyes of many to the present position. At the first meeting Mr. W. B. Curry gave a talk on the School and the World. A résumé will be found on page 310. Although Mr. Roseveare may be right when he complains that Mr. Curry had said the same things and suggested the same reforms ten years ago, Mr. Curry's criticisms are still largely true, and the need for the reforms he suggests is greater than ever. He criticized four features of the traditional schools, and his criticisms apply, in part at least, to nearly every school in this country.

(1) Competition in work and games fosters an aggressively national patriotism, and gives the child a poor, competitive conception of his



function in the world. It is true that marks and rewards are not the main driving force in traditional schools now, but their continuance as matters of apparent importance to the authorities keeps up the idea of mechanical competitive classification. A boy's progress from form to form up the school may depend entirely on the relative success or failure of his neighbours, and be quite unrelated to his own educational needs! The New Schools are finding competitive spurs unnecessary, even on the academic side.

(2) Multitudes of rules and regulations, often petty, enforced by penalties. New Schools as well as old offend in this, though the actual rules differ from school to school. Again, an open questioning of the need for each rule will decrease their number.

(3) Punishment is taken for granted—helping the idea of force to permeate the life of the world. Mankind is naturally tempted to follow the childish methods of getting one's own way by force. The crime of schools is that they help mankind to take such methods for granted. This is one of the most vital political and social issues of education. It is a social issue, because the place of punishment in a child's life, however little it seems to affect his external happiness, has a profound effect on his individual social growth. It is not true that the child in a traditional school is kept at work by the threat of punishment, nor is his life, as a rule, made dull and unhappy by it, but punishment is still there, and still taken for granted. Discussions of corporal punishment arose at Cheltenham. It appeared that boys are still caned occasionally—for laziness and for offences of behaviour—in most traditional schools,\* and even in some

schools in close touch with the Fellowship. (This to the amazement of members from other countries, who stated that with them it is illegal.) In discussing punishment we need the help of the psychologist's more objective view. Dr. Redl gave an admirable lecture on the subject. His argument against corporal punishment is this: 'When we punish we must be able to make the child understand that it is not the grown-up who punishes him but his own uncontrolled self. Do we really think corporal punishment can give him that view?'

(4) Mr. Curry's comments on the dangers of 'good form' being worshipped unquestioningly in schools were seized upon by the popular press, though it appeared to be his weakest criticism, for all schools claim they are constantly weeding out senseless minor traditions and customs to give important questions their true prominence in school life. Such a weeding-out process always lags behind practice. The real point is that if school customs were open to question and criticism they might be harmless, and even amusing, but the placing of responsibility *and power* in the hands of senior boys who consider such customs worth enforcing seems a tragic thing for any but a truly conservative school. But even the newest schools need to be careful in proud condemnation of this failing in older schools. Their own customs crystallize from the fluid state very rapidly.

**W**HAT had the Conference meetings to tell us of things *being* changed? A number of heads of schools talked about things they are trying or doing in their schools, giving as much practical detail as possible.

The addresses will be printed in full in the Report. They are accounts of work being done, so deserve study. Here I wish to give only a general idea of their trend. The lessening of competition, rules and punishments was mainly taken for granted. Most speakers were concerned with changes in curriculum and with other efforts to produce active, open-minded, critical, feeling citizens. We heard many accounts of discussion groups dealing with current affairs. Speakers from America, Finland, Japan, Sweden, and England (both private and State schools) all told the same tale of keen groups of older children meeting (usually out of

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\* It is still quite common, in traditional schools, to thrash a boy for laziness, and this is quoted as giving 'good results' without signs of grave harm—it is hard to see what lasting value diligent studies thus encouraged can have. Only one very short generation of headmasters ago in one traditional school a few boys, not very old, used to be thrashed at the end of the term for receiving bad end-of-term reports—a strange confession to send home to parents. In another school, as probably in many, a teacher who advocated psychological treatment instead of punishment for a sexual offence was in serious danger of being dismissed. I am aware that in quoting these against my fellow teachers I too am behaving in a sadistic manner.



school) to discuss current political and social problems. Debates, long researches with a variety of newspapers, help from families, all yield active discussions, helped at first by the teacher, who later sits on a fence. Violent political issues are fought out (*e.g.*, British Imperial reform, in a Swedish school; Nazi rule, in the school of a neighbouring country; the New Deal, in an American school). Again and again a healthy distrust of newspapers emerges.

In school, Mr. Happold made a stirring appeal for immediate reform of the curriculum—matters are too urgent to wait for an ideal one. If we seek in the curriculum a means of training citizens rather than academic values, we find we must reconstruct the whole curriculum in balance and in detail. By a detailed analysis and ruthless selection of values, with our new aims in view, we can build up a workable curriculum which offers new hope. Mr. Happold has carried out such a process and has put his new curriculum into action. Many of us have talked about curriculum reform; but now, with the force of his plea driving us, we hope his work, and that of others who are making similar experiments in several countries, will spread quickly.

It was good to find from Dr. Terry Thomas's talk on his work in an orthodox English State Secondary School that official rule does not forbid freedom for progress and experiment. And it was clear from many speakers that freedom to experiment does *not* depend upon rich endowments. Special financial resources are not necessary. Several speakers painted, some of them perhaps without knowing it, very telling pictures of the advantages of the day-school for social growth, through its closer ties with the surrounding community. Three speakers spoke

of a deeper aim in their school work, which might be called the search for true freedom in the emotional and spiritual growth of the school. I value these contributions from Rektor Zilliacus, Mr. Kurt Hahn and Mr. Coade, very highly. The first was printed fully last month, and résumés of the others may appear later. All will be in the Report.

Though some of the New School speakers spoke in terms of boys, most of what they said was applicable to girls' schools and co-educational schools. One feels that those New Schools which have not adopted co-education have in mind no irrevocable condemnation of it, but wish at present to experiment with *other* factors of spiritual and social growth. The traditional boarding schools remain essentially monastic, preserving an attitude to sex which has a profound effect on their social structure. Within their school life they are far from facing openly their immediate sexual problems, and one meets from authoritative sources the suggestion that the high incidence of homosexuality in England may be ascribed to the segregated boarding schools.

All through these meetings there was an attitude of questioning, careful sensible questioning of much that has been taken for granted in school and in the world outside. The new schools are making and planning for great changes. The foundations of our work of creating a better world lie in the Nursery-school ages. But the Secondary School must first play its part in educating parents of a new Nursery-school generation. The old schools are changing and hope yet to save the world. The hope of the New Schools is in two generations to make a new world.

# The School and the World

W. B. Curry

Headmaster of Dartington Hall

**T**HERE are two points of view from which a discussion of education may proceed. On the one hand, we may consider what might be termed the technical aspects of education: problems of behaviour, discipline, instruction and the like, considered either as

they affect the individual pupil, or as they cover problems of administrative technique. On the other hand, we may consider education from a social point of view, and indeed it soon becomes clear during any serious discussion of education that it is impossible to have an



educational philosophy which has no relation to a social philosophy.

Recently in various countries in Europe schools of the type represented at the Cheltenham Conference have been closed; or the teachers dismissed, and replaced by teachers whose opinions were more acceptable to the government. The governments of these countries at least are clear that education and social policy are not unrelated. It is this connection between the school and world that I wish to discuss.

There are three main problems: First, there is the problem of peace; second, there is the problem presented by the transition from individualism in economic affairs to a more planned social order; third, there is the problem of the preservation of liberty and democracy. Is it possible to prevent human affairs from being progressively handed over to the rule of brutal stupidity?

Each of these problems is complicated and there will not be time to argue them fully. As regards peace, I must state my own view briefly and dogmatically. I hold that the central difficulty is the institution of the sovereign state, and that there is no hope for peace in the world until the sovereign state is abolished and replaced by some form of federated world order. This means, among other things, that teachers must reconsider the place of patriotism in the list of virtues. The problem of peace as between states and the problem of the internal management of states both raise the issue of force. It seems to me impossible to survey the world at present without being impressed both by the universal readiness to resort to force and the degree to which political movements are founded upon hate. It is much easier to base a political movement upon group enmity than upon any other basis whatever. I don't know to what extent this sadism is innate in human nature, but it is certainly the business of teachers to consider in what ways it may be due to faulty education, and what are the ways by which through, education, people can be made more friendly.

I should like now to turn to a consideration of some of the features of the traditional type of school, and see what bearing they have upon the problems we are discussing. In the first place we must notice that in the traditional

school the academic work of the child is on a basis of individual competition, co-operation only being introduced in the sphere of athletics. It is here that the team spirit is invoked and it is in this realm that the schools claim to teach their children the principles of co-operative effort. Under these circumstances children only co-operate when their own herd is competing with some other herd. In other words, the team spirit as understood in such schools is the schoolboy equivalent of patriotism in a world of competent capitalists and sovereign states. In each case the psychological pattern is the same. Within the herd you compete with your fellows. You co-operate with your fellows in competition with the other herd. If the psychological pattern is the same, then traditional schools are plainly the right places in which to produce people who will fit into the traditional world. If you wish to preserve this world there is no need to change education.

Secondly, we must notice that there is traditionally in the school a multitude of petty rules and restrictions, with appropriate penalties to act as sanctions. It is inevitable under these circumstances that there should be little place for spontaneous behaviour and that children should be subjected to a good deal of thwarting of instinct. Under these conditions some resentment is bound to occur and the resentment will produce some degree of unfriendly feeling. If we are to produce friendlier human beings, schools must be friendlier places, and part of the method of ensuring this is to diminish radically the part played by rules and penalties.

Thirdly, punishment and particularly corporal punishment is commonly taken for granted. Apart from all the other objections to corporal punishment, is it not important to bear in mind that its presence in school and the home habituates the child to the use of force? If you bring up children to believe that, when you want people to do something they don't want to do, the best way is to use or to threaten force, why be surprised if the whole world is shot through with that idea?

Fourthly, I wish to mention the institution of good form. Good form, so far as I can understand it, is the insistence upon rigid observance of a great many trivial rules of behaviour. It is a way of making trivial things



seem important and important things seem trivial. The main objection to good form is that it produces inflexibility of temper. It is part of its nature that it must not be questioned. People brought up in an atmosphere of good form are rendered incapable of asking questions about the foundations of their society, and yet if, as we believe, our society is suffering from an almost fatal sickness, it is surely important that all of us should be able to ask just those fundamental questions that good form would forbid.

On these four points, therefore, it would seem that the traditional school needs to be radically altered if we desire a new sort of world. There must be less competition and more co-operation of a sort not directed against others. There must be greater informality and complete respect for the individuality of the pupil. In addition there must be ample creative outlets for the stimulation and release of the imagination. There must be free speech and free thought. Above all, there must be a belief in the value of persuasion rather than of force.

This involves as a corollary a willingness to put up with a certain amount of 'untidiness'. Only dictators can hope to have everything cut and dried, conforming constantly to a predetermined pattern. As Whitehead has put it: 'In a live civilization there is always an element of unrest. For sensitiveness to ideas means curiosity, adventure, change. Civilized order survives on its merits, and is transformed by its power of recognizing its imperfections.'

All this means that if we are to produce a decent civilization the schools themselves must be civilized societies. Sanderson of Oundle said: 'The school must be a model of the world as we would love to have it.' The real point of this saying is the fundamental principle that the values children actually acquire are not the values we preach to them but the values implicit in the way in which we organize the school. It is for this reason that I have tried to suggest that a new order of society demands a new sort of school embodying the values and methods we wish to see adopted in the adult world.

# Christmas Presents for Children from Seven to Ten

Ilse Williams

**C**HRISTMAS Day had actually come at last. For weeks the children had been longing for this very morning. It meant presents, new games, all sorts of exciting things. They were up early, radiant and smiling, feeling ready to give and share happiness, pleasure, and thanks with everybody. And their presents were here:—A doll for Barbara (8½ years), beautifully dressed with several changes of clothes; a wrist watch for Paul (10 years); and a clockwork train with station and platforms all complete for Tom (7 years).

Eagerly the children seized their parcels and unwrapped them. 'Take care of this lovely doll, Barbara, she's not an everyday doll you know.' Barbara's face fell, the doll did not seem quite so lovely now.

## Presents—Successful and otherwise

It was Boxing Day when next I looked in on the children. Loud angry voices could be heard and sounds of quarrelling. Tom had put out his train but the engine soon got overwound—the station and platforms could only be arranged in a certain way, 'so there's nothing left for me to do; it's all done,' he exclaimed crossly. Sulky and irritable he began teasing Barbara. She had dressed and redressed the doll; every possible garment had been sent and there was nothing left for her to add—she wasn't allowed to wash it or brush its hair; mother had said 'it was too beautiful to be spoiled.' Paul, wanting to read, tried to enforce silence by seizing Tom and in the scuffle his wrist watch was broken.



It was a relief to slip out of the house and visit another group of children. Here there was a feeling of busy and happy contentment in the house. Peter (8 years) was building platforms and stations with his wooden bricks, while Jack (9 years) had his Hornby train and lines running through Peter's stations. The girls of 9 and 10 years were using their new scissors to cut out dressing-up clothes from their package of various materials. Peter had already begged a bit of red and green canvas for station flags.

John, aged 7 years, was sorting out his box of odds and ends, screws, nails, lengths of strip wood, chunks of thick wood, bits of leather and sandpaper, a few hinges, a gimlet, screw-driver, hammer, saw; now and again he joined in the train game. Giles (8 years) looked on at the various work and play around, then took his book about ships to the dining-room to read.

What went to the choosing of their presents in both groups that should have caused such varied reactions on the part of the children? In the first, there was a monetary standard, expensive presents; in the second, there was a realization that the value of presents is not a money one, it lies in the extent to which they satisfy the needs of the child at his particular stage of development.

### Needs of the child between 7 and 10 years

There are *Games of Skill* which develop the physical ability—such games as punch ball, badminton, bagatelle, table tennis for the elder ones. These would be welcome gifts. So would skates, or a set of riding lessons. And for those who have a bicycle—a basket, lamp, puncture outfit. All these contribute to the child's desire to acquire skill and help him to gain control both mentally and physically.

*Social Play*, the beginnings of which show themselves in 'make believe' of every day life, in play with dolls and doll's houses, when the little girl makes the clothes and furniture from scraps of material. Barbara's present was unsatisfactory because her desire to create was stifled by the quantity of clothes given. There is no longer phantasy play, but the interest in acquiring skill in domestic occupations as a preparation for life. This finds expression in cook-

ing with 'real—and their own'—utensils, washing, gardening, painting. Small tins of paint with brush and a bottle of turpentine make a happy gift and could be used in the garden or shed for painting old garden chairs, a fence round the garden and many old boxes that are useful for storing.

Social play also shows itself in spontaneous story-play of all kinds. It is the foundation of gangs and clubs, games with trains—dramatic representations which take the form of playing out story-book ideas and real experiences, seen or heard. For this, gifts of material such as the two girls had are needed for dressing up, making crowns, armour, animal heads, and so on. There must be paints for the scenery—Paul would probably have liked a simple toy stage, for which he could make his own figures and produce his own plays, experimenting with the use of coloured lights and scenic effects.

*Responsibility and independence* is fostered by a feeling of 'my own'. To possess is to take responsibility and the normal child delights in looking after his own things in an orderly

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way. But the parents must see to it that adequate provision is made for this, and that the child has some place to keep his treasures. Bookshelves, a small chest of drawers, a chest or store box would make a welcome present—somewhere to keep his own scissors, paste, ruler and paper; a small attaché case for travelling, however short the journey—a sewing basket, boxes for the trains or meccano. Children love nice boxes and one with a lock and key gives added joy—a pot or jug for one's own flowers. (Think of the delight and satisfaction shown by the small boy who has pockets for the first time, and the little girl carrying her purse.)

Into these boxes and drawers go the children's tools, which provide further suggestions for presents—there are woodwork tools, sewing materials, paints, bottles of poster colours which give fresh vivid colour, and fat brushes, in preference to the small fine brush and hard paints of the ordinary little paint-box. A packet of large sheets of paper, plain and coloured, that can be used freely at any time, rubber bands and clips, seccotine, balls of string, pencils and penknives.

The care of all these develops a feeling of responsibility. Then too there is the question of pets. One rather selfish, irresponsible boy of 9 years was given a puppy. It needed exercise and regular feeding. He began to enjoy having something alive that would come when called, that depended on him for existence, and gradually he developed a feeling of ownership and responsibility that had hitherto been lacking.

*Power*—Round about 7 years old children show definite desire for constructive play and if denied opportunity for such they grow up deficient in constructive imagination.

The box of materials that John was given supplied a growing need, and the bricks that Jack and Peter played with gave real satisfaction. So often one finds that wooden bricks are confined to the 3 or 4 year-old, whereas the boy or 7 or 8 years, though he uses them differently from his younger brother and sister, needs them as much. They should be strong, large and of varying size and shape such as any carpenter would supply on request, planks

which can be used for bridges and for paths along which small cars will run.

Tom had been given a ready-made toy 'with nothing left for him to do', and he was beyond the stage of being content with mere activity. His present would have been more suitable for a five-year-old. He was ready for meccano, jigsaw puzzles, clay and plasticene, with which to express his own ideas.

*Group Games*, to help their developing social sense, their presents should include games of mental skill, such as card games, draughts, dominoes, snakes and ladders. During this stage from 7 to 10 children will in varying degrees spend long periods of time playing such games with deep concentration and enjoyment. I know a boy of 9 years old who insisted on playing Reversi daily for a week till he had formed a technique of his own and could nearly always win.

*Things to further their intellectual development.* Giles was interested in ships, therefore his book pleased him. Books of reference begin to make their appeal now, somewhere where the boy or girl can look up what he or she wants to know—natural history books and magazines—a dictionary—an atlas to help the stamp collector. Add a book of blank pages, where the child can copy his favourite poems and short stories or riddles or anything that attracts him. Robert, a boy of 8 years, at his Prep. school always had a small book with him, 'because I often think of something I want to remember and I like to write poems.'

Cheap exercise books are useful for writing stories or pasting interesting pictures cut out of newspapers. In this way a 'bookworm' will become more active over his reading.

### **Books, Money, and some Conclusions**

In choosing reading books a visit to a good bookseller would help, and if the children's interests are not known, a book token so that they can select their own is better than a bad choice.

Giving money-presents, as one is often tempted to do because one doesn't know what to give, is undesirable. Children live in the present before they can take sensible thought for the future, and to encourage thought for a



possible future leads to such boasting as 'I've got so much in the Bank, how much have you got?' This is but the adult attitude reflected in the child and is neither natural nor desirable. But where the friend knows that the child wants a specific thing and would like to choose it himself—as for instance a pair of skates—then the money has a definite purpose which is concerned directly with to-day and not the distant future.

In conclusion I would suggest that a sense of well-being should be the permanent outcome of our children's presents, so that from our

gifts they will have more fun, increased responsibility (from the possession of a puppy perhaps), greater skill, when they can say 'I've learned to ride,' or 'I can spell everything now with my dictionary'; greater imagination, wider sympathy and a love and joy in giving as well as receiving. If parents, before they are led away and bewildered by the crowded shops at Christmas time and the masses of toys displayed, will pause and think out what present will give the greatest pleasure to their children, then their Joans and Peters will not be disappointed.

# Fellowship News

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## GREAT BRITAIN

### ENGLISH ASSOCIATION OF NEW SCHOOLS

The E.A.N.S. organized a week-end conference at High Leigh, Hoddesdon, Herts. from Friday evening to Sunday, October 23rd to 25th. The members of the E.A.N.S. invited a number of representatives from different types of State Schools to meet and discuss with them the common theme of *Initiative and Individuality in the School*. The opening address was given by Mr. Coade, of Bryanston School. Mr. Rawson was in the chair. On Saturday, under the chairmanship of Mr. Lynch, the theme was dealt with in detail. It was divided into three headings and the discussions were opened by the following: (1) Discipline and School Government, Mr. S. H. Wood (Board of Education); (2) Clubs, Societies and Group Work, Mr. Ronald Gurner (Whitgift School, Croydon); (3) Individuality in Class Work, Miss Muriel Davies (Streatham County Secondary School) and Mr. Kenneth Barnes (Bedales).

Some fifty-five persons attended the conference, representing nineteen different State Schools and seventeen private schools. The need for closer contact between the two types of school has long been felt and this essay in co-operation was eminently successful. All enjoyed their profitable week-end in the pleasant surroundings of High Leigh, and members of the State Schools have asked the E.A.N.S. to arrange another such conference in the near future.

### VOLUNTARY HELP AT HEADQUARTERS

The N.E.F. headquarters would be very grateful for assistance from one or two people who can do shorthand typing or only typing, or who would be willing to address envelopes.

### LOST

A number of paintings sent by Miss Marion

Richardson to the Exhibition at Cheltenham have gone astray. Will exhibitors kindly look in their parcels of returned exhibits and see if these paintings have been enclosed by mistake.

## PASSAGES TO AUSTRALIA

Delegates and others attending the

## AUSTRALIA-NEW ZEALAND CONFERENCES

of the

## NEW EDUCATION FELLOWSHIP

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## OUR SPANISH FRIENDS

We are glad to report that one of the schools closely associated with the N.E.F. has given a free place to the daughter of our Spanish friends, whose plight we described last month. Will anyone do the same for their boy, or offer him an *au pair* position in a family where practice in Spanish is desired? The boy is 16 and speaks enough French to make himself understood.

## P.E.A. CONFERENCE

The Progressive Education Association, which is the American Section of the N.E.F., is holding a National Conference at St. Louis, Mo., February 25th to 27th. Friends who may be in the States at that time should get into touch with P.E.A., 310 West Street, New York City.

## CANADA

The Toronto Group of the Fellowship has sent us its sixth annual report, describing its work during 1935-36. The year's activities began with a visit from three Directors of Education and an Inspector of Schools from the 'old country,' who spoke on the social, psychological, organizational and spiritual aspects of education. The following months saw a varied programme of lectures by speakers from the U.S.A. and Europe, as well as from Canada itself. The subjects included, besides more technical matters of teaching and organization, such questions of far-reaching importance as 'The Scientific Investigation of Population Problems,' 'Nationalistic Youth in an International World,' and 'Planning for the Better Development of Human Resources.'

Our congratulations and best wishes to this vigorous group!

## INDIA

At a meeting of the Mysore Section, under the chairmanship of Dr. M. Siddilingh Ayya, a Reading Circle was started for members. One of the features of the Section has been its library and reading-room, housed in a Mysore High School; the aim has been to make it a centre of study and recreation for teachers.

## Letter to the Editor

Fältskärgatan 3,  
Helsingfors,  
7th November, 1936.

The Editor,  
*The New Era*.

DEAR MADAM,

In the able and sympathetic report of my lecture, 'Making Citizens out of Examination Candidates', published in the *New Era* for November, 1936, there are two sentences that I should like to modify. In the statement that the questions and marking in the Matriculation Examination in Finland 'are entirely uninfluenced by any of the work that has been going on in the study of examination technique', I should like to replace 'entirely uninfluenced' by 'insufficiently influenced.' In the sentence, 'I am not prepared to do direct subversive propaganda,' I should like to have the word 'direct' deleted.

Yours faithfully,

(Signed) LAURIN ZILLIACUS.

[We apologise sincerely to Mr. Zilliacus. We made drastic cuts in a shorthand note of his speech—a process clearly open to renewed invasion by error—and pressure of time made it impossible to submit the proofs to him.—ED.]

# Book Reviews

## Nursery Schools and Nursery Classes. (H. M. Stationery Office, 1s 6d.)

Perhaps the better name for the pamphlet would be Nursery Classes and Nursery Schools, for by far the greater part of it deals with classes. The division of space does not necessarily imply that the Board of Education now prefers Nursery Classes to Nursery Schools, for the prefatory note states that 'at the present time information regarding Nursery Classes is less generally available than information regarding Nursery Schools and the main object . . . has accordingly been to describe the former type of provision.'

The main difference, indeed the only difference, between the nursery school and class should surely be that the class is attached to an Infant school, whereas the school is situated apart in its own grounds. Though, as far as I know, no authority on the subject has suggested that adapted buildings make the most suitable nursery schools, yet in this pamphlet material is collected so skilfully and illustrated so delightfully

that the reader almost unconsciously concludes that the Board of Education is advocating adaptation rather than building, and classes rather than schools.

Thus both text and photographs show how simply and often charmingly an old-fashioned class-room, stepping and all, can be converted into a delightful nursery for children from three to five. If this is so, by the way, why has it taken so much effort on the part of teachers to get them made suitable for the still-youthful folk from five to seven? Even school playgrounds—though the writers of the pamphlet agree that asphalt is a serious difficulty—can be turned into flowery play gardens, with space for all manner of pushing and pulling toys made in some cases by friendly fathers and older brothers. One aches to make every instructor in a Woodwork Centre read the text and study the photographs, for even the most devoted maker of soap boxes and egg stands would then turn his boy's attention to toy-making, and the building of climbing stools and the like for the children both under and over five.

*Nursery Schools and Classes* does not deal only



with methods of conversion and questions concerning suitable equipment. The account given of what can be done in such classes is excellent propaganda, for no one can read these sections without concluding that not only are nursery classes essential in all districts, if we want to have healthy and socially educated five-year-old entrants into the infant schools, but that they are of educational value to the fathers and mothers, since they nearly always act as a social centre to a neighbourhood. Schools of all types work more and more closely in connection with the children's families and it is possible that the wily Board of Education, by these sections of the pamphlet, hopes to remind Local Education Authorities and teachers what centres of social education infant schools, and indeed all schools, can and should be.

The influence of the nursery class on the rest of the school, hardly touched on in this pamphlet, seems to me one of the main reasons for advocating them rather than nursery schools. Nursery schools must be small and more expensive to organize and thus less likely to be built by educational authorities in poor districts where the need is most acute. But it is difficult to read *Nursery Schools and Classes* without feeling that the cost of adapting a room, or building an additional room, is so small, compared to the gain to the community, that the poorest Local Education Authority should face the expense.

The gentle persuasiveness of the writers of this pamphlet is, however, dangerous. Adapted rooms are better than none, apparatus made willingly by the community probably the best for the neighbourhood. But the poorer the neighbourhood the more essential are plenty of hot water, a sufficiency of baths, wash basins, sinks for water-play and conveniently placed suitable lavatories. The kitchen too should be correctly planned and so near the class that it can be part of the environment of the children. The rest room should be comfortable and quiet, and this is often impossible in an adapted school room.

One fears the Board, especially when they show how compromises can be effected easily, for the less keen authorities may think compromise of no very high type is good enough. Nevertheless much useful and indeed valuable information has been packed into this exceedingly cheap pamphlet, though for the most part it deals with organization and equipment. But if, as the Board hopes, it is to be of practical guidance to teachers and Local Education Authorities more advice should be forthcoming. After all, the types of teacher and the method of training the children of this age are at least as important as buildings, and I have an awful fear that Local Education Authorities may proceed to 'adapt' teachers as well as buildings and find in the nursery class a home for a teacher displaced by the re-organization of other departments.

In a Nursery School housed in an ideal building I saw an elderly lady marshal 20 babies, from 2 to 4 years of age, into chairs arranged in a ring. She then put into the centre a very large black D printed on white paper and all the children were urged to say

'D . . . D . . . D . . .' after her. The most intelligent wearied soonest!

It is true that much help on methods of education and the suitable training for suitable teachers is to be found in the report of the consultative committee on Infant and Nursery Schools, and that probably *Nursery Schools and Classes* is meant to be read as an appendix to that pamphlet. But if that be so it should be emphatically stated. Indeed it would relieve many people if an assurance could be given in the prefatory note that the Board still advocated Nursery Schools, and in sufficient number in all districts where they were needed. But whether we are to have mainly Nursery Schools or Nursery Classes, Local Education Authorities and teachers still need far more enlightenment on methods of education for the under fives: the right and wrong kinds of toy and apparatus, the value of play and its therapeutic importance, the importance of social training, the songs, stories, games and occupations that children of this age must have, the methods of bridging the gap between Nursery School and Infant School and so on. Perhaps above all it is necessary to make Local Education Authorities, parents and teachers all realize that the main aim of pre-school education is not to keep little children out of the streets and in healthy surroundings, but to give them the right conditions for emotional and intellectual development. In that way and in that way only is healthy all-round growth achieved.

N. Catty.

### **Road to Life.** (Anton Makenko. Stanley Nott, 7s. 6d.)

Anton Makenko writes of the Gorki colony for young delinquents over which he presided. How easy it would have been for him to work up a picture of himself as all-wise. Instead he tells the story in such a way that it is indeed what the wrapper calls it—'a thrilling story'. Nothing could be more convincing than the way he recalls his doubts as to his own capacity, after he has effectively used force to deal with an emergency. 'Am I,' he seems to say, 'no educationist after all?' Every so often we meet with incidents which defy simple exposition of this or that theory but show that there will always be some limit past which it is impossible successfully to push any theory. What could be better psychology than this recognition of limits!

But sometimes it is the boys and girls who show that they just cannot be loyal to the community in Anton's way, faced by treachery on the part of neighbours, treachery more disguised than their own, but more disgusting. Then they find another way—primitive, very—and so again the better theorists have to look the other way, and the stupider down their noses.

Weeks after reading the book, scenes depicted in it remain in the memory: the boy with the Browning revolver, the raiding of the vodka stills, the tragic Raissa with strangled baby, the miraculous solutions of their agricultural problems, the quarrel with the chairman of the village Soviet, and many more.



They 'have weak stomachs when it comes to honour,' and it is not surprising. But Makerenko holds on. He never loses his head and theorises himself or his colony into meaninglessness. One thing after another happens which seemed to threaten the very existence of the colony, but he keeps his eyes open always to the whole of each situation, whether that includes lice or men found on gallows or his own tiredness.

To anyone who has lived with delinquents this simple vivid story, which has no dull moments, reads true all the way. It is a real contribution to such literature as the general reader enjoys, who loves life and is fascinated by anyone who will show how slight are the barriers between the good and the bad in us, without losing his reverence and awe for the true as manifested in both.

*G. A. Lyward.*

### **Education for Industry and Citizenship** by Frank G. Sublet (Melbourne University Press, 4/-).

Education for Industry is a problem which is most urgently in need of active consideration. Mr. Sublet has considered mainly the contribution which Universities have to offer towards providing a supply of educated professional engineers.

The title of the book is to be commended. Owing to the rapid changes in the organization of industry which have taken place since the war, the necessity for overhauling our system of training industrial workers of all grades has become much more apparent than before. National Governments, as well as Employers and even Trade Union leaders, have begun to recognize the importance of the problem. Mr. Sublet is anxious that Universities should turn their attention to the matter more actively than has been done in the past.

In England, approximately two and a half per cent of the children born annually will ultimately enjoy a University career. The vast majority of those who enter a University intend to proceed to one of the recognized professions, the preparation for which is of a peculiar nature, and admission to which depend normally upon success in passing examinations. The subsequent careers of the successful candidates differ greatly from those who proposed to make a living in the industrial world. It is not at all certain that segregation from industry until twenty-two or twenty-three years of age is the best method of training leaders of industry, unless the candidate enjoys a privileged position.

Mr. Sublet plans a course of preparation for a career as a professional engineer which provides only two months practical experience in industry, to be enjoyed during the vacations after the first and third years of a University course lasting four years (see Appendix III, p. 139). This may or may not result in producing men with a broad outlook, possessing the 'cultural' qualities which he urges as so desirable. It is almost calculated to produce the sixty or seventy per cent of misfits to which reference is made on p. 104.

Mr. Sublet is evidently impressed by the cultural influence of the University upon the undergraduate in the older established faculties. He comments upon the increase of 'social poise' resulting from the inclusion of a 'cultural subject' in the curriculum of the engineering course, and although he realizes that even when students are allowed to 'select their cultural subjects from a wide range, the system is not really satisfactory' (p. 93), he makes provision in his suggested Honours Course for Electrical students (Appendix III) for the study of one or more of these 'cultural subjects'.

Mr. Sublet realizes the value of the informal student life of a University. 'An active participation in this student life is undoubtedly a wonderful preparation for citizenship and for corporate life.' He has realized a truth which is an accepted axiom in the older universities in England; but, in spite of this, the electrical engineer who follows his suggested course will spend in the second year no fewer than twenty-four hours weekly in the formal study of engineering subjects, which will presumably be increased to twenty-six hours or more by the inclusion of an elective 'cultural subject'. This is practically the same as the time spent in an English Secondary or Elementary School, apart from physical exercise.

Assuming that the man must do some individual study during the evening, what time is left for the 'wonderful preparation for citizenship' to be obtained by the active participation in student life? If it is a fact that in English-speaking Universities 'the whole time from 9 a.m. till 5 p.m. is taken up with lectures and practical classes, while many evenings must also be devoted to set tasks', the cause of their failure to produce more than thirty or forty per cent of successful engineering students who still lack a satisfactory cultural background (p. 92) is readily understood. Mr. Sublet's book, together with the appendix showing his suggested course of study, raises great doubt as to the value of a full time University training for the normal engineer.

A perusal of the book demonstrates the desirability for making further provision for the study of English by professional engineers. It would have been a kindly action, and more flattering to the University of Melbourne, if one of Mr. Sublet's colleagues in the Faculty of Arts had collaborated with him at least to the extent of correcting some of the more glaring elementary weaknesses in style.

The Faculty of History might have come to the rescue by 'vetting' or preferably by re-writing Chapter II on the History of Education. The first sentence is open to question, and the first paragraph is a very doubtful interpretation of the purpose of mediæval education. The dogmatic reference (in the last paragraph on p. 16) to the lack of interest taken by the British State in education in the nineteenth century contains a degree of error which would startle Mr. Sublet if expressed in mathematical form.

The need for further research into the problem of 'Education for Industry and Citizenship' is so great that Mr. Sublet is to be congratulated upon having made the attempt.

*Ernest Ivany.*











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